

THE SPIRIT OF MISSIONS



AUGUST 1922

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THE Spirit of Missions

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THE LEADERS AT THE CONFERENCE FOR BOYS, CONCORD, NEW HAMPSHIRE, JUNE 26—JULY 1

See "A Boys' Conference," page 501

The Spirit of Missions

ROBERT F. GIBSON
Editor in Charge

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Assistant Editor

VOL. LXXXVII

August, 1922

No. 8

THE PROGRESS OF THE KINGDOM

THE Chinese National Christian Conference, so graphically described by Mr. Addison elsewhere in this issue, has made a heavy demand upon the *Chung Hua Sheng Kung Hui* and upon our American Church. Bishop Roots has been asked to become one of the four whole-time officers of the National Council. No one questions his fitness for such a post of irenic leadership. There is no other man in China so widely known and trusted by Chinese and missionaries of all Communions as Bishop Roots. For several years he has served as chairman of the China Continuation Committee which grew out of the World Missionary Conference held in Edinburgh in 1910. He is one of the strong personalities of the House of Bishops of the Church in China. In the Diocese of Hankow he succeeds in a remarkable degree in unifying the thoughts and actions of workers of widely varying types.

A
Call to
Service

The Christian movement in China is made up of many diverse elements. About one hundred and forty different organizations, American and European, are at work there. The missionary body numbers more than six thousand. Its members are widely scattered. Their common loyalty to our Lord and their common task of making Him known are strong bonds of union. The fact of this community of interest needs to be emphasized and expressed through persons set apart for the service of all. No one at present knows at first-hand all the Christian work in China. It needs careful study by wise and experienced men and women. Equipped with accurate knowledge of the extent, methods, and results of present work, plus a capacity for friendship, such men and women may be able not only to interpret the varied work of all to each member of the working force but to draw all the members of that working force into greater unity of purpose.

The Conference put out no proposals for organic unity. Its members recognized that responsibility for achieving that rests chiefly upon the Christian Communions that have sent them to China. But undoubtedly much can be done to create an environment in which unity will be not only a possibility but inevitable.

The Progress of the Kingdom

The call to this service having come to a bishop commissioned by the Church for service in China, it is clear that, as Bishop Roots pointed out to the Department of Missions on July eleventh, the final decision should rest with the Church rather than with him. The Department of Missions and the Presiding Bishop and Council accepted this view. They recognized the possibilities of the proposed plan, but they were unanimous in believing that Bishop Roots ought not to resign his office and jurisdiction to serve as an officer of the new Council. They were equally unanimous in their willingness to agree to a plan by which Bishop Roots may be set free from most of his administrative work in Hankow for three years while the Church continues to provide support. The question now goes to the House of Bishops. Its consideration will be one of the important matters coming before the General Convention. Our Church will have the opportunity to express in simple and distinct fashion its desire to aid fellow Christians in China to find a way of understanding one another better and of doing more effectually the task to which their lives are consecrated.

Of the other three persons elected to give their entire time to the work one, Miss Fan, is one of the Chinese leaders of the Young Women's Christian Association; another, the Reverend K. T. Chung, is rector of Saint Peter's, Shanghai, one of the self-supporting congregations of our Communion, and the third is Dr. Henry Hodgkin, an English Quaker, who has served as a medical missionary in Mid-China.

THE American people should be deeply interested in the centennials which are being celebrated in South America in this decade. And especially American Church people should give their attention to them because we of the northern republic are morally responsible not only for the very existence of, but for the continuation of, the republics to the south of us. Allowing full credit for the influence of the French philosophers, and granting that the eloquent Jean Jacques had much to do with generating those ideas which resulted in the revolts against Spain, still the occasion for, and the courage to commence, those revolutions came from the United States of America. Miranda and Bolivar had Washington for their ideal, and it was the faith of men like Jefferson and Monroe and Henry Clay that encouraged the men who laid the foundations of the several united states in the tropics.

Brazil Celebrates Centennial Brazil, whose centennial is to be celebrated between September, 1922, and March, 1923, has attained her present political status largely because of our example and international position. We have had indisputable evidence in the last thirty years that, had it not been for Mr. Monroe's policy, the pacific penetration of a European power would have deprived Brazil sooner or later of that very independence she is now celebrating. She has recognized this debt to us by naming one of the buildings in which her Congress meets Monroe Palace.

Since we are morally responsible for setting Brazil in her present estate and for enabling her to continue therein, we may fitly, as a sister republic, join with Brazil in rejoicing over her centennial. It should be our prayer that Brazil may learn in the years of her democratic pilgrimage that the only liberty which is preservable and worth preserving is to be found in bondage to the Most High. The Church has shown its good will by sending to Brazil a Kinsolving, a Brown, a Meem, a Morris and others, to aid in establishing and building a national Church.

The Progress of the Kingdom

ON June second a cable to the Department of Missions brought the good news that the Japanese government had granted to Saint Paul's College, Tokyo, its long hoped for university license. For a number of years, through the courtesy of the Department of Education, Saint Paul's, in common with other private universities, has had the privilege of granting degrees. More than three years ago the government enacted certain regulations for raising the standard of university training. It desires that so far as possible academic degrees shall represent reasonable uniformity in scholastic training and attainment. The government feared that with the growth of unofficial universities there would be danger of lowering academic standards. The granting of a license to Saint Paul's is a signal recognition of the excellence of its work. It insures the academic standing and scholastic future of Saint Paul's graduates. This in turn will mean a still further increase in the number of students. The buildings formally opened three years ago are already overcrowded. More dormitories, more class room space are needed. These it is hoped will be provided through carrying out the Church's program for the next triennium. All success to St. Paul's University. It bears the proud Japanese name of *Daigaku*, "a school of great learning".

“WORK has been begun on the buildings of Saint Mary's Hall.” That was the inspiring message that shot along the wires under the Pacific Ocean and across the American continent the other day. The Department of Missions rejoiced, because it meant the beginning of the last stage of a long and steady effort to realize a great hope. Nearly nine years ago it was resolved that our growing and influential school for girls in Shanghai should have a new home. The Woman's Auxiliary, with its characteristic refusal to be daunted by impossibilities, took the matter up. The call for help went everywhere through the country. Gifts large and small came in. The Chinese school girls and alumnae worked with a faith and ingenuity that nothing could gainsay. Land was purchased. And then the price of silver mounted upward until the value of American gold was cut in two. Disappointment and delay shadowed the bright hopes. Faith held on; the work of gathering funds went on. Exchange became better. Plans have been made and now the work of building has begun. Not all the hopes of 1913 can be realized with the money in hand in these days of high prices. Two dormitories, a dining hall and service unit, a school room, a music building, a residence for teachers, a domestic science building (the gift of a single individual) and a gymnasium (to be built entirely by the gifts of Saint Mary's students and alumnae) are under way. They make a brave beginning. They will mark a new era not only in the life of Saint Mary's but in the overwhelmingly important matter of the Christian education of Chinese women.

Who can doubt that before long the chapel, to cost about \$15,000 and to bind all the other buildings together, will be given, perhaps as a memorial to someone who has passed into the life beyond. So, too, the infirmary, to cost \$8,000, where the school nurse can care properly for the school health, and the two additional buildings for class rooms and dormitories, costing \$10,000 each, will certainly be provided. If anyone doubts let him take courage from the message of the bird, reported to the American Church by one of Saint Mary's pupils in the last number of THE SPIRIT OF MISSIONS.

A new Saint Mary's means an enlarged Saint John's. As the girls disappear from the tip of the peninsular around which the Soochow Creek bends its way

The Progress of the Kingdom

the young men of the university move in. More lads can be taken into the preparatory department, more young men will have a chance for the training that has produced some of China's best leaders today. We need not repeat what the training of Saint John's University meant to China at the Washington Conference last winter. We are proud to remind ourselves frequently that there is hardly an outstanding enterprise for the welfare of China where one fails to find, if not a Saint John's man at or near the front, at least the influence of Saint John's very directly felt. Saint John's, like Saint Mary's, must be equipped to meet the larger tasks. All this will be clear to those who read the Church's program for the next triennium. More land to meet the increasing demand for academic buildings and residences for a growing faculty, a new and glorious chapel to interpret the Christ to China. These Saint John's asks and these Saint John's must have.

PORTLAND—1922! And Portland, Oregon, let us remember. What is it to mean for the American Church, for the American nation, for the world? Many important matters of domestic concern will naturally claim the attention of the General Convention. Prayer Book revision, recruiting and training for the ministry, the improvement of methods and machinery, all of these and many kindred subjects will require the best thought the Church's representatives can give. Approached reverently, considered under the guidance of God's Spirit, all of these matters will bear directly upon the welfare of the Church and Her effectiveness and will therefore be directly related to the Church's first responsibility in fulfillment of Her Mission to make our Lord known. In addition to the directly legislative session, the Convention has recognized, by canonical action, the necessity of giving time for the consideration of different phases of Her Mission, as expressed in the work of Church extension, of religious education, and of social service. A committee, appointed by the President of the Council, has been at work on the plans for joint sessions and for night meetings in Portland's great auditorium. Arrangements have been made to consider some phase of the Church's work every evening of the Convention. Church publicity, effective pageantry, methods of standing for social justice and righteousness, the call to move forward to new tasks through a field campaign better planned than ever before for the development of the Church's Mission.

THE debt of the Church to Dr. Drury and those associated with him in the recent conference for boys of high school age at Saint Paul's School, Concord, cannot now be computed. In its entirety it will probably never be known, humanly speaking. Whether any considerable number of the three hundred and eighty-four boys who were there will dedicate their lives to the ministry is not, it seems to us, the only important question. No boy or young man could pass through those four days in inspiring association with such leaders as the wisdom of Dr. Drury and Dr. Ogilby provided without imbibing to some degree at least the spirit of service. The Church needs consecrated laymen as well as priests. Had it not been for the broad vision and generous help of a young alumnus of the school—now a university man—the conference would not have been possible. It is not too much to say that it marks an epoch in the life of the young people of our Church.



SANCTUARY OF MISSIONS

CHRIST for the world we sing!
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

Christ for the world we sing!
The world to Christ we bring,
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost,
From dark despair.

Christ for the world we sing!
The world to Christ we bring,
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear,
For Christ our Lord.

Christ for the world we sing!
The world to Christ we bring,
With joyful song;
The new-born souls, whose days,
Reclaimed from error's ways,
Inspired with hope and praise,
To Christ belong.

—S. Wolcott.

THANKSGIVINGS

WE thank Thee—
For the spirit of brother-
hood shown by the members of the
Christian bodies of divers names
and beliefs who recently met in
conference in Shanghai. (Page
489.)

For the work done by those who
have given their lives for the
cause of Christian education in
China. (Page 497.)

For the far-reaching effects of
the Nation-Wide Campaign, as
manifested in Brazil. (Page 507.)

For the growing spirit of un-
derstanding and sympathy among
those who labor for the rehabilita-
tion of broken lives. (Page 526.)

INTERCESSIONS

WE pray Thee—
To guide all young people
who are deliberating about their
vocation in life to make a right
choice. (Pages 501, 505.)

To give wisdom and persever-
ance to the leaders of the newly-
formed National Christian Coun-
cil of China. (Page 489.)

To prosper the work of Thy de-
voted servants in Porto Rico.
(Page 532.)

To enable the women of the
Church to make a worthy United
Thank Offering of themselves as
well as of their substance at the
approaching General Convention.
(Page 531.)



PRAYERS

O GOD, who on the mount
didst reveal to chosen wit-
nesses Thine only-begotten Son
wonderfully transfigured, in rai-
ment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty, who with Thee, O Father, and Thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*



O ALMIGHTY GOD, Whose
desire is toward Thy holy
Church throughout all the world;
We humbly pray Thee that Thou
wouldest be pleased to establish a
native Church in every land whith-
er Thy Word has gone. Raise up
a zealous and faithful company
of ministers, that the people may
hear in their own tongue the won-
derful works of God. Grant to all
converts loyalty and obedience to-
ward Thee, steadfastness in the
Faith, and love one toward an-
other; through Jesus Christ, our
Lord. *Amen.*

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CHINA CONTINUATION COMMITTEE, HANGCHOW, 1917
The committee was entertained by Governor Yang, who sits in the center next to Bishop Roofs

THE NATIONAL CHRISTIAN CONFERENCE

Shanghai, China, May 2-11, 1922

By James Thayer Addison

A CONFERENCE of 1,100 delegates from every province in China—half of them Chinese and half of them missionaries and all of them Christians—that is an event worth witnessing and perhaps also worth “writing home about”. There have been Christian conferences in China before now, notably the great gatherings of 1877, 1890, 1907, and 1913, but they were either wholly or largely meetings of missionaries to find out what missionaries thought and to decide what missionaries would do. This conference, however, was a *National Conference*. It justified its name because in it was fully represented the Chinese Church—the great and growing body of 375,000 Chinese communicants which composes that part of Christianity outside the Roman Catholic Church. The Chinese delegation was approximately equal to the “foreign” (or missionary) delegation; a Chinese chairman presided over the meetings, and every syllable uttered was either spoken in Chinese or translated into Chinese. On the five commissions, furthermore, which presented reports to the Conference, the Chinese were liberally represented, and of two commissions the chairmen were Chinese. In other words, this convention clearly marked the first important stage in the gradual transfer of power and responsibility from the missionary staff to the leaders of the Chinese Church. It is hardly too much to say that it was a landmark in the history of Christianity in the Orient.

The first experience of every delegate was to receive the reports of the five commissions which were to serve as the basis for thought and discussion at all the meetings. Since their

appearance was first in time, and since their contents were of fundamental importance, we shall do well to have a look at them before we plunge into the Conference itself. These reports had been in active course of preparation for six or eight months and much of the material had been collected over a far longer period. They constitute a volume of immense value and their mere publication and distribution would alone have made the Conference notable.

Commission I was concerned with *The Present State of Christianity in China*. The chairman was Bishop Roots of Hankow. Every well-informed Churchman at home readily remembers Bishop Roots as a missionary bishop of our Church. But one has only to live for a while in China and to attend such a Conference as this to realize that he is much more. He is one of the great Christian leaders of China, recognized as such, with admiration and affection, by Chinese and foreigners of all Communions.

The report of his commission sets forth first the facts and figures which indicate the present *Christian Occupation of China*. From it we learn that whereas in 1814 (after seven years of Protestant work) there was only one communicant, and that even in 1858 there were less than five hundred, in 1900 there were 85,000 members and to-day there are at least 375,000. Yet even now less than one Chinese in a thousand is numbered among these communicants and one-fourth of China proper is still “unclaimed” or “unoccupied” by any Protestant Christian forces. As to the foreign missionaries we learn that there are now some 6,250 in China, half of whom have

The National Christian Conference

come in the last ten years. They are fellow-workers with over 28,000 Chinese employed in missionary work, 1,300 of whom are ordained ministers.

The second part of the report deals with *Progress of the Christian Church in China During the Last Two Decades*, the *Present Environment of Christianity* and the *Influence of Christianity*. Here the movements of thought and the changing tides in politics and society are all assessed in relation to Christianity and the impressive fact is made clear that Christianity "wields an influence in China to-day entirely out of proportion to its numerical strength." The last section gives us a frank statement of the *Strength and Weakness of the Christian Movement in China To-day*.

After receiving from Commission I the clear statement of things as they are we learn from Commission II the plans for things as they ought to be. The commission presents *The Future Task of the Church* first by a study of how to develop the religious life of the Christian community and then by a series of programmes for the promotion of the evangelistic, educational, and medical work of the Church. To these is added a significant section on *The Social Programme of the Church*, which helps us to realize how alive are many of the leaders of the Chinese Church to the need for applying Christianity to the multiplying economic and industrial problems of China.

The report of Commission III is probably unique among missionary documents. It is the product of a commission composed wholly of Chinese, the members of which took into consultation Chinese leaders in all the different Communions in every part of the Republic. This representative body has set forth *The Message of the Church*, a statement not of doctrines but of the religious experience of Chinese Christians. After a brief section addressed to Chinese Christians, the report offers a message to non-Chris-

tian Chinese—an appeal to the nation. China's need of Christ and the power of Christ to redeem the lives of men and the life of society are presented with genuine enthusiasm and moving sincerity. Here we see an impressive example of how Chinese can preach the Gospel out of their own experience to their own brethren.

Commission IV undertook to treat *The Development of Leadership for the Work of the Church* and to make recommendations as to how men and women for all the different branches of Christian work may be found and trained. The task of the fifth commission was concerned with the question of *Coördination and Coöperation in the Work of the Church*. Its report not only traced the progress of coöperation and unity during the past two decades, but also presented to the conference a resolution creating a National Christian Council, a subject which, as we shall see, was to be the main topic for debate and action.

But, after all, the Conference was not merely a collection of printed reports. It was a gathering of over a thousand human beings of remarkable diversity in race, in opinion, and in church affiliation. In one great hall there met together Chinese from nearly every province and missionaries from America, from Great Britain and from several European countries. These 1,100 delegates represented most of the one hundred and thirty Protestant missionary societies now at work in China, reflecting in their make-up every shade of Protestantism from High Church Anglicans (who might not like to be called Protestants) to Seventh-Day Adventists (who specialize in Protestantism). The six chief groups were the Anglican, the Baptist, the Congregational, the Lutheran, the Methodist, and the Presbyterian. Outside the strictly Church organizations there were representatives sent by the colleges and universities, the Y. M. C. A. and the Y. W. C. A. Types of

The National Christian Conference

theology and of opinion were almost equally varied, affording samples of every degree of liberalism and conservatism from twentieth-century modernists to the staunchest devotees of Calvinistic orthodoxy and Biblical infallibility.

The Conference began on the afternoon of May second, in the Town Hall of Shanghai, with an opening largely devoted to speeches of welcome. The first real session took place on the following morning when Bishop Graves—chairman of the committee on arrangements—called the Conference to order and presided over it until rules of order had been adopted and a permanent chairman had been elected. Bishop Graves had labored for months, with the assistance of his committee, to make the Conference possible and to insure its success, and the Conference later recognized in a resolution of gratitude the arduous work without which its achievements would have been impossible.

The chairman chosen by the Conference was the Reverend C. Y. Cheng, secretary of the China Continuation Committee. This prompt choice of a Chinese chairman helped to emphasize the national character of the Conference, and the chairman's ensuing address inspired confidence in his capacity for thoughtful leadership. The rest of the day was devoted to the work of Commission I, and to a report of the achievements of the China Continuation Committee by its chairman, Bishop Roots. In the evening a stereopticon lecture was delivered on *The Progress of Christianity in China*. The morning session of May fourth gave opportunity for a discussion of *The Church of Christ in China*. During the afternoon the Conference broke up into a series of sectional meetings to deliberate more intimately on such special topics as *Higher Education and Christian Literature*. In the evening Dr. John R. Mott delivered an address on *The Present Advantageous Posi-*

tion of the Christian Movement Throughout the World. Succeeding sessions were occupied with such important subjects as *The Message of the Church*, *The Development of Leadership in the Work of the Church* and *The Application of Christianity to Changing Economic and Industrial Conditions*.

At least half the time of the last five days, however, was devoted to the presentation and discussion of the resolution creating a National Christian Council; and the final adoption of that resolution may be counted the greatest single achievement of the Conference. The currents and cross-currents of debate would not be of great interest to readers at home, but the outcome is of immense significance and can be stated simply.

The China Continuation Committee was appointed at a conference of missionaries held in 1913 as a result of the great Edinburgh Conference of 1910. This Committee, of which Bishop Roots has been chairman, has performed many of the functions of a National Christian Council, but, never having been regularly elected by a large representative gathering, it was only an informal and temporary body. Its splendid record of achievement, however, culminating in the calling of this Conference of 1922, afforded such an object lesson of the growing value of a central organization that a permanent substitute was almost universally desired. On every hand was felt the need for a national body through which all the Christian churches could act as a unit.

The Conference was obviously the body to create such a Council, and after several days of discussion a resolution was passed constituting a National Christian Council. The functions of the Council, briefly stated, are to "foster and express the fellowship and unity of the Christian Church in China, to promote the development of the Church in self-support, self-govern-

The National Christian Conference

ment, and self-propagation, to make coöperative work of all kinds seem feasible and desirable, to conduct and publish the results of surveys for the guidance of churches and missions, and to serve as a means whereby the Christian forces in China may express themselves unitedly, when they so desire, upon great moral or other issues."

After the constitution was adopted its one hundred members were elected. Of these sixty were chosen by the different denominations, upon a basis of their number of communicants, and fifteen others were selected by the representatives of the universities, the Y. M. C. A. and other organizations. These seventy-five then selected twenty-five more, without regard to Church affiliation and with a view to securing a well-balanced council. Bishop Roots and the Reverend F. L. Hawks Pott, D. D., president of Saint John's University, are the two American members who represent the Episcopal Church. The other eight representatives of our church in China are Chinese or English. The Council plans to meet once a year and to operate in the intervals chiefly through its executive committee and administrative officers. The opportunities open to the Council to advance the cause of Christ in China are almost limitless; its future possibilities are inspiring; and the great body of Chinese Christians and missionaries whom it represents and serves look forward to its achievements with confidence.

As one looks back upon the sessions of these memorable ten days, three things especially stand out as worth reporting about the Conference—its temper or atmosphere, its main theme and its main achievement. Of its main achievement we have already spoken fully: it was unquestionably the creation of the National Christian Council. Its main theme was the vital necessity of making Christianity indigenous in China, the need for developing a Church that shall be genuinely

and convincingly Chinese, able to support and govern and extend itself, able to express itself in Chinese terms and forms. Over and over again the speeches and reports dwelt upon the importance of developing Chinese leadership and preparing Chinese Christians for increasing responsibilities. On every hand the readiness of the foreign missionary to diminish his share of control was manifest. The hopes and ambitions expressed, of course, ran well ahead of any prospects of immediate achievement. But enthusiasm for such an ideal augurs well for the future and sets a standard for the years of progress that lie ahead.

The temper of the Conference, finally, was worthy of all praise. The Conference was not only Christian in name; it was Christian in atmosphere. Its meetings offered a wonderful instance of the unifying power of Christ. Every morning, for half an hour in the midst of the session, the delegates united in a devotional meeting led by Dr. Hodgkin, of the English Society of Friends. These periods of silence and of intercession were deeply helpful and made it easier for all who shared in them to be more fully conscious in thought and act of the presence of God. The extreme variety and diversity that characterized the membership of the Conference gave every opportunity for disagreement, antagonism, and even schism. Yet during those ten days not one ill-natured word was spoken nor one sign of ill-feeling displayed. Upon every issue of importance for the work of the Conference the delegates were very nearly unanimous. They thought and spoke and acted in the spirit of brotherhood, and their first concern was solely for the cause of Christ. For every witness the National Christian Conference will stand as a profoundly impressive example of the power of our Lord to draw believers together and through them to remake men and nations.



WHERE BISHOP SCOTT HELD HIS FIRST SERVICE

PORTLAND THE CONVENTION CITY

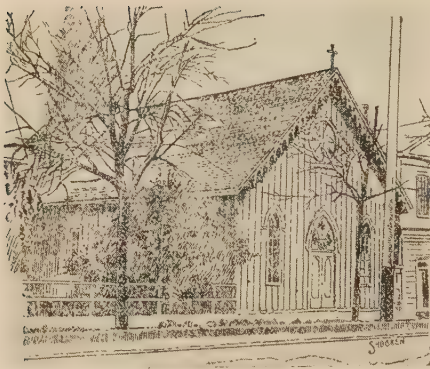
By John W. Lethaby

TAKE the magic carpet and fly west across the wide prairies and you shall come to a green land between snow-capped mountains and the blue Pacific that holds a thousand charms for the traveler. Portland, the Rose City, is situated almost at the meeting point of the Willamette and the mighty Columbia. To the stranger the two striking features are the myriad roses that fringe the many smooth highways, and the white peaks of glistening snow—snow-white and rose-red. Thunder storms and tornadoes are unknown. The average temperature ranges between sixty-one and forty-five. The water is ninety-nine per cent pure, coming direct from a deep blue lake nestling at the foot of Mount Hood. Leaving the business center with its marble banks and shin-

ing canyons of office buildings, we shall steadily climb up in the street car to Council Crest, where, of old, Chief Multnomah smoked the pipe of peace and made treaties with the pale-faces from across the continent.

From this point the view is superb. Probably in no other city in the world can one see five snow peaks at one time. Looking due north you shall describe the mass of Mount Rainier, like a pearly ghost of Everest, then the perfect virgin cone of Mount Saint Helens, while above the dark Washington hills gleams the bulk of Mount Adams. Swinging slightly to the right, we see Mount Hood towering nearly twelve thousand feet into the blue sky, while farther to the right the jagged summit of Mount Jefferson marks the range of the Cascades.

Portland the Convention City



THE FIRST TRINITY CHURCH

Starting from the Union Station we can make a survey of the city in one of the comfortable machines provided by the courtesy of the Women's Auto Corps. Traveling up Third Street, we see on our right the Multnomah Hotel, the official headquarters of General Convention, while one block on is the Ainsworth Building, where the diocesan offices are centered. Keeping straight up this busy street, we come to the municipal Auditorium. This occupies one city block and for the second time in the history of the Church the House of Bishops, the House of Deputies and the Women's Triennial will meet under one roof. In the basement a thousand people can be fed at one time, while ample space is given for exhibits, for post office, Western Union office, telephone booths, information offices and all the smaller details that add so much to the comfort of visitors. In the main auditorium with the wings thrown back over six thousand people can be seated. Upstairs there are splendid halls for conferences, as well as abundant space for a score of exhibits and missionary tableaux. In the room of the Oregon Historical Society the visitors will be interested to see the Griswold Press sent out by the school children of Boston, which has played a notable part in the spreading of the Gospel and the cause of education.

Within easy reach of this car line we note many hotels where the visitors to Portland can be housed with comfort and economy. Beneath the green trees of the park blocks we swiftly glide to the Public Library, a massive dynamo-house of good influences. Here, occupying a complete city block, is one of the finest book plants in the United States. Miss Ann Mulheron, the Librarian, states that the per capita issue of books in Portland is the highest in the country. Here the Convention will have the use of nine splendid halls for conferences and mass meetings.

The City Council has given permission for the Convention Committee to place markers on all the old historic sites. In 1851 the Reverend Saint Michael Fackler had arrived in Portland, then a town of some twelve or fifteen hundred people, and organized Trinity Church, the first Episcopal congregation in the Oregon country. When Bishop Scott—the newly-consecrated bishop of Oregon, Washington and Idaho—came out five years later he held his first service in "an humble school-house" on the site of the present police station in the center of the wholesale trade. Here stood the building of the first Trinity Church. Now, in one of the residential sections Trinity Church raises its massive tower and



THE PRESENT TRINITY CHURCH



SAINT HELEN'S HALL

sends out its chimes far up into the wooded heights.

Where today the magnificent City Hall stands was formerly Saint Helen's Hall. As well as marking this historic spot, it is planned to have a photograph of the original building framed so that visitors may mark the progress made in fifty years. Now in its new location on the lower heights, one of the most remarkable girls' schools in the West is playing a vital part in the history of the Church under the admirable direction of the Sisters of Saint John Baptist.

The cornerstone of the first building of the Good Samaritan Hospital was laid on Ascension Day, 1874, and the first patient received in October of the following year. Among the original donors appear the names of many prominent business men of the city and state. In 1890 a training school for nurses was organized. In his address to the graduates on the completion of their two-years' course, Bishop Morris said, "When one day in 1874 I

crawled out through the brush and briars, over logs and stumps, to look



CHAPEL OF SAINT HELEN'S HALL



THE GOOD SAMARITAN HOSPITAL

at the present site of the hospital, I never expected to live to see the first class of twelve trained nurses graduate from its walls."

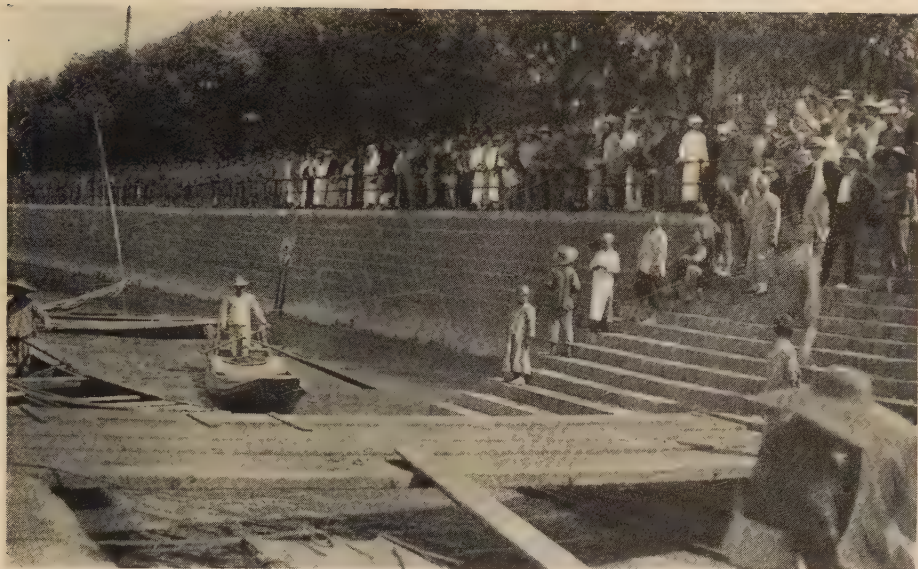
Many additions have since been made to the building. The first brick portion, the Lewis Wing, was erected in 1899. In 1902 the Nurses' Home was begun, to be finished several years later. The portion containing the Couch Surgery was built in 1905, and in 1909 the middle portion, containing the Bishop Morris Memorial Chapel, was completed. During the past year the Theodore B. Wilcox Memorial Maternity Building has been completed and finely equipped at an expense of some \$125,000. And the new wing is now nearing completion, which will nearly double the capacity of the hospital.

Although the hospital is under the control of our Church there is no distinction made as to race, religion or color, and as much as one-third of the service rendered is charitable. It is recognized as one of "Oregon's most

unselfish and noble institutions." A letter from the Director-General of the American College of Surgeons recently received commends the efficiency and standing of this diocesan institution.

We end our journey on the heights in the garden of Bishopcroft. Here is found not only a dignified dwelling for the bishop, but also one of the gems of ecclesiastical art in the west: the private oratory, with its delicate carving and artistic finish, has been the scene of many a notable event in the life of the diocese. In a rising portion of the garden is the Percival Memorial Library House, a very fine collection of theological and general literature.

Citizens of Portland will extend a warm, genuine, western welcome to all our visitors. Already plans are being perfected by leading residents to throw open their gardens and homes to our deputies. In every rose that will bloom in September will be nestled the word "Welcome".



BOONE BOYS LINE UP TO SAY GOOD-BYE

OUR LAST WEEK AT BOONE

By Gertrude C. Gilman

IT so happened that Dr. Gilman, president of Boone University, was just about to leave on furlough as that institution was celebrating its fiftieth birthday, so the week of the anniversary was filled with many expressions of appreciation by the faculty and students of Boone and many other residents of Wuchang. In the midst of moving armies, battles and uncertain governments, it had been deemed unwise to carry out elaborate plans for celebrating the anniversary, so invitations to leading men, Chinese and foreign, throughout China, had to be cancelled. However, we invited one thousand school boys, all of whom have Boone as their goal, to meet with us for a festival service on Sunday, October second, at two p. m.

The weather was fine and seats were set on the tennis courts in the quad-

rangle between Ingle Hall and Thomas Hall, facing the imposing stone stairway which leads to the Administration Building. These seats were filled by the boys from all our neighboring Boone preparatory schools, Trinity and Saint Joseph's of Wuchang, Saint Paul's, Saint John's and the Choir School of Hankow and the boys from the Hanyang School. They came marching in with uniforms, banners and music. The Middle School of Saint Hilda's was also present. The vested choir led the procession of clergy, coming with cross and banners from the Church of the Nativity and they, with the alumni and a few special guests, occupied seats on the raised walk at the foot of the steps.

The service of shortened Evening Prayer was supplemented by a roll call of the earliest students of Boone. One



THE FAREWELL DRESS PARADE

of the three students who entered on the day of opening, October second, 1871, responded in person, the Reverend Y. K. Liu of Hanyang, while the children or grandchildren of others did the same. A congratulatory cable from Boone students in America was read, after which the Boone Scouts passed around tea and cakes to all present.

In the evening of the same day, Dr. Gilman and I were invited to a reception in Thomas Hall given by the graduating class of the High School. A programme with speeches had been prepared and a handsome set of four embroidered pictures was presented to Dr. Gilman as a token of affection and a sign of the firm conviction that the president's visit to America would result in great things for Boone.

Monday was marked by a feast given by the president of Chung Hwa College and the chairman of the Hupeh Provincial Assembly as a farewell to Dr. Gilman. It was held in the Hupeh Garden and was attended by a

large number of the educators of Wuchang. This was significant because it showed a warm feeling of sympathy and coöperation toward Boone on the part of the Chinese government institutions of learning. A very cordial speech was made by the host, to which Dr. Gilman replied, "Boone stands here as an integral part of the educational system of Wuchang. We wish in every way to coöperate with the government and private non-Christian schools in this gigantic task. Boone is not primarily an American institution; it hopes, in fact, some day to become a purely Chinese institution. But Boone is a Christian institution and it is as such that we believe it has a very special contribution to make to this community."

On Tuesday afternoon the whole college, led by the Boone Brass Band, escorted us to seats near Ingle Hall to listen to a speech by Alfred Chieo of the Senior class in college and to receive a silken banner with this Chinese inscription, *Delighting to educate*

Our Last Week at Boone

young men of talent. The speaker said that the hearts of the boys would go with us to our homeland. He pleaded with us to tell the good side of the Chinese to our friends at home and to show how her young men longed to see China a sister nation, representing the same ideals as her fellow republic across the seas, and that this is their appeal to America, to make Boone University an efficient and adequate educational center for China's young men.

On Friday afternoon the Reverend Arthur M. Sherman and Mrs. Sherman had arranged for us to meet all the members of the faculty and their wives on the lawn for tea, and in the evening a farewell party was given for us in the Library. The enlargement of Stokes Hall was sufficiently completed to allow of an exhibition of new films on our moving picture machine.

On Saturday, at eleven o'clock, Dr. Gilman reviewed the battalion and the Boy Scouts on the athletic field. It was a sparkling day and the whole Boone constituency turned out to say good-bye. The band led the battalion

to the river bank and we all followed between two rows of admiring citizens standing in the doorways. As we boarded the launch sent for that purpose by the director of the Hanyang Iron Works, the boys were lined up at the railing along the river bank and they waved their good-byes in a very touching manner.

In the evening the Boone alumni gave us a dinner in the Hankow Y. M. C. A. banquet hall where eighty old boys and teachers sat down together. Flags of all nations hung from the ceiling while Chinese and American flags decorated the walls. Behind the President was the well-worn flag with its motto *Pro Deo et Ecclesia et pro Patria*. It was a reminder of the splendid work of Dr. Jackson and the fine atmosphere under which the alumni present had spent their college days.

Next day our fellow missionaries escorted us to our steamer and thus we left Hankow, but we shall never forget the loving farewell which marked our last week at Boone. We are eagerly awaiting our return.



GOING ON BOARD THE LAUNCH



THE BOYS WHO GATHERED FOR THE CONFERENCE AT SAINT PAUL'S SCHOOL, CONCORD
June 26th—July 1st, 1922



BISHOP WISE LEADING THE SINGING AT THE CONFERENCE

A BOYS' CONFERENCE

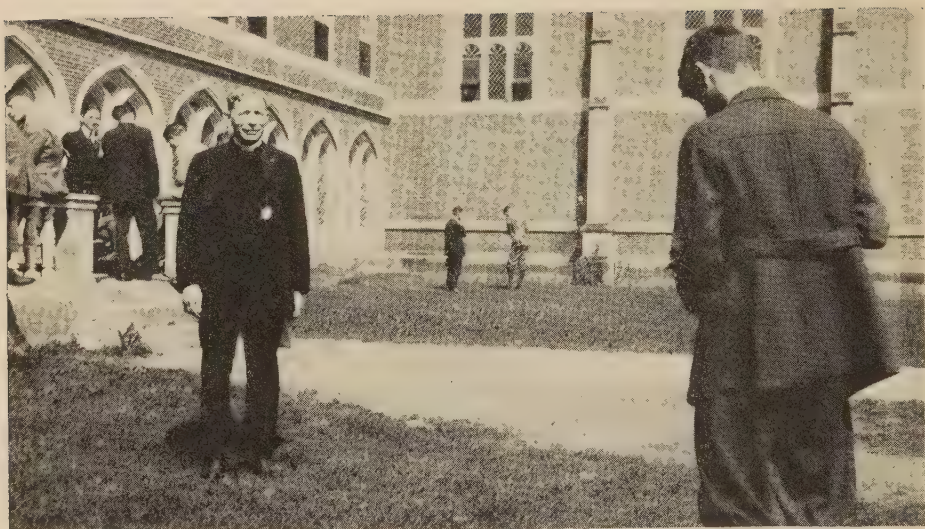
By the Reverend W. E. Gardner, D.D.

ON the last Monday in June the attention of automobilists in New England was attracted to cars on the roads bearing signs of different sizes reading:

Conference on the Ministry
Saint Paul's School, Concord, N. H.
June 26—July 1

The success of this, the first Church conference for boys of High School age, exceeded the most sanguine hopes of its originator, the Reverend Samuel S. Drury, L.H.D., the rector of Saint Paul's School. Three hundred and eighty-two boys were in attendance from nineteen states. New York sent the largest delegation, numbering ninety; Massachusetts came next with seventy-eight and Pennsylvania third with forty-five. Nearly a hundred and fifty registrations had to be refused for want of room.

The day's programme began with Holy Communion at seven o'clock and chapel at nine. At nine-thirty the entire conference met in groups of not more than twelve boys. Each group was led by some clergyman selected because of his ability to understand boys. The first half-hour was devoted to a study of some leader in the Bible. The study period was followed by one hour's discussion, in which the whole subject of the choice of a vocation was treated first in a very broad way and then in relation to the ministry and *The Task of the Church* in the world today. At eleven o'clock Bishop Brent addressed the conference on *Leadership*. Swimming, dinner and athletics followed. At five o'clock the hostesses served iced tea, lemonade and cakes. Bishop Wise gave a series of addresses on *Builders* at six o'clock, which was followed by supper. At eight-



TAKING A PICTURE OF BISHOP BRENT

thirty Dr. Sturgis, Bishop Brent, Bishop Johnson of Missouri and Dr. Drury spoke on different evenings. At ten-thirty "lights out".

The memories that will remain longest will cluster about the beautiful chapel and the "big study". The early services, the preparation service led by Bishop Brent, and the corporate communion on Friday morning were peaks in the conference. In the "big study" were held the three daily sessions of the whole conference, and there Dr. Sturgis pictured the needs of the Orient in words and phrases that will never be forgotten. One boy at the end of his address said: "That settles me—I shall be a doctor—and in China!" In the "big study" Bishop Brent opened realms of thought and responsibility undreamed of before, and Bishop Wise, first by leading in songs and stories and then by rapid questions and appeals, gave the boys a new idea of a bishop and inspired them to be "builders".

The daily schedule in recreation was so varied that no boy was unoccupied. Swimming, canoeing, hikes, golf, ten-

nis, many teams of baseball and track events made the afternoons busy hours. The most interesting event was the final baseball game between the "Parsons" and the "Boys". The score was 2 to 1 and the "Parsons" were victorious. The game was almost without error and when the excitement was ended every boy had a new idea of the ministry and was not a little chagrined to be beaten by "a battery of bald-heads".

The comradeships developed between the boys and the ministers was a new experience to many and in some cases amusing. One boy threw himself on the grass beside Bishop Brent saying, "Like candy, bishop? Take a lot, take two—*don't be afraid.*" And Bishop Wise won cheers and admiration because he played in the ball game. Seeing a Prayer Book in his hip pocket the boys inquired—"Does a bishop have to carry a Prayer Book always?"

Two boys excited interest because they walked and begged rides over two hundred miles in coming to the conference. One, a son of a rector, spent only fifteen cents for three car

The Wellesley Conference

rides; the other, a son of a rector and grandson of a bishop, spent only twenty-one cents and slept in a railroad station.

The results of the conference may be summarized under two heads: First, the boys were deeply impressed, and while no declarations were asked for, the group leaders estimate, by personal conference and from written answers to the question: "What has the conference showed you about the opportunity for leadership offered by the ministry?" that ninety per cent of those attending the conference went away with the resolution to enter the ministry; and second, the leaders learned more than the boys. All testified that the boys had no accurate knowledge of the Bible. Many had false ideas about its history and its place in the life and thought of the individual and the Church. They were ready to study with interest when the right directions were given to them, and more than one boy testified that the Bible had become a new book to him.

Most of the leaders were convinced that the Church was losing an opportunity in not attending more earnestly to the High School boy. He wants plain talk on the evidence of God—and how God has personality and is more than law. He wants to know the difference be-

tween "trust in God" and "faith in God"; he is anxious for help in understanding "conscience" and he is glad to be shown the invincible and underlying Christian elements in the upward progress of civilization as influenced by the Church. Keen for success, he is not at all sure that money is the best objective and many who surrender do so only after struggle. He is looking for high adventure and is glad to find it in the study of God's being and work, and in His service.

To Dr. Drury the Church owes a debt of gratitude for the idea and its execution; and to an anonymous young graduate of Saint Paul's School who provided the funds to meet the large expense the Church will be in debt for many ministers in the future. In planning, organizing and managing the conference Dr. Drury was assisted by President Ogilby of Trinity College, the Reverend William Hooper of Hartford, Connecticut, the Reverend George P. Atwater of Akron, Ohio, and Mr. Harper Sibley of Rochester, New York.

All of these must have the realization that they have made an investment which will yield the church for years to come a high rate of interest in men—many in the ministry and some in other positions of leadership and influence.

THE WELLESLEY CONFERENCE

By a Sympathetic Observer

THE Wellesley Conference of 1922 has come, has pursued its somewhat laboriously efficient course, and has closed with its customary deep impression on those who attended. As usual, the schedule was an overloaded one, perhaps more so than usual; but it should in justice be added that the load was all good stuff.

The trouble seems to lie in a certain indefiniteness of objective and in the attempt to cover too much ground. Three stiff courses on the Bible, three on Pedagogy, three on Missions, four on the Church School, six on Social Service, five on Pageantry, seven on Church Music, and five on general topics—here is a University Extension

The Wellesley Conference

Course suited to a six months' term and yet crammed into ten days. When to this are added chorus-singing, conferences, organ recitals, addresses, lectures, etc., it is evident that only a mere fraction of the schedule can be covered by even the most active and eager individual, while opportunities for recreation can appear only on the printed programme.

As to objective, the Conference should be frankly either for adults, in which case only advanced courses should be offered and intensive training given with no hint of organized recreation; or for young people who need inspiration, some information concerning the Church's ways and works, and a considerable amount of instruction of an elementary kind in simple matters of religion—all this coupled with a lot of prescribed and well-planned sport. As it is, this great general Church Conference affords opportunity for much information of varied sorts, some instruction, but practically no real education even though a full third of the participants may elect to undergo an examination in the hope of receiving rather meaningless "credits".

In writing thus, one cannot but feel rather ungracious; but just because this Conference is so really great both in plan and performance, as well as in spiritual results, a sympathetic observer must feel free to offer constructive criticism.

The remedy, of course, is to keep the programme as it is in character if not in content, and to bar young people. With the increasing number of Summer Conferences, there is abundant opportunity for boys and girls to meet, undaunted by the presence of older people, and freed from the conscientious lure of advanced courses. If this were done, Wellesley would stand unrivalled as a Summer School for advanced training.

The high reputation which the Conference has won for itself and the wide

appeal which it makes are seen in the fact that this year about 360 people were registered from forty-seven dioceses, including Cuba, Southern Brazil, Honolulu, Shanghai, Hankow, Kyoto and Tokyo. But perhaps the most encouraging feature of this year's Conference was the comparative absence of "popular" courses with large attendance. The numbers enrolled varied from eight to sixty-three, with an average of about twenty-two. This means real class-work. Another happy circumstance was found in the presence of an unusual number of workers from distant fields at home and abroad. As usual, the echoes from the School of Church Music were a joy to the whole Conference, while the open chorus led by Professor Gorokhoff daily attracted a large and enthusiastic audience.

To many of us the noonday period of intercession is the crown of the Conference, though it may be questioned whether so large a gathering can ever afford the most congenial atmosphere for real intercessory prayer. Even though each day had its separate assigned topic, the topics were so broad that the impression was one of diffuse petition rather than of concentrated power. Much more might be attained through meetings of small groups, each inspired by a very definite and limited objective eagerly and equally desired by every member of the group.

But, after all, whatever be the temporary faults of the Wellesley Conference, or however we may criticize certain features of it, it still remains the most inspiring of all such gatherings, and every year sees it more firmly entrenched in the hearts and minds of all its members, just as, every year, its programme shows evidence of more careful preparation and closer adherence to its watchword:

Christ is our King,
Our Lord, to whom we cling;
Christ is our Law,
From whom our rules we draw.



COLLEGE OF THE SISTERS OF BETHANY, TOPEKA

“CAMP WISE”

By E. S. Beatty

NATURE is bountiful at all times, but her bounty was in fullest evidence in June on the campus of the College of the Sisters of Bethany, at Topeka, Kansas, when Camp Wise opened. It is an ideal spot in which to propagate healthy, inspirational thought and to absorb higher ideals of life. To this campus were invited four members—two boys and two girls—from each parish and mission in the diocese. Better to be imagined than described was the scene. Hundreds of youthful voices, laughter and song—no tears, no quarrels, no whining—but joy—unmitigated joy. All arrived in varying groups, and at the campus the groups were divided and given over in a very systematic way to councillors, each of whom became responsible for the girls or boys committed to them.

The boys were tented in a long avenue of elms, at one side of the twenty-acre campus, and the girls were housed in the College. Meals were served throughout the week in cafeteria fashion and were in charge of the ladies of Grace Cathedral, who rallied to their aid several of the wives of visiting clergymen. The whole city of Topeka was aware that at Bethany College great doings were on—orderly doings, properly counseled, healthy doings, properly controlled, and happy doings, properly arranged. And all of this, that the spiritual life of the Church in Kansas might receive a new impetus through the Young People. For the first time in the history of the Church in America (so far as we have heard) a young people's conference of boys and girls met together—just as

"Camp Wise"

the bishops and clergy meet at General Convention.

"All play and no work" is not the programme for Kansas. After the first evening, a very inviting programme of study was carried out, for the most part separating the boys from the girls during the study sessions. Church History was taught each morning by the Reverend E. A. Edwards, of the parish of Lawrence, Kansas. The Church School Service League and its attending utilities were very ably demonstrated to all the members of the conference by the Reverend W. A. Jonnard, of Savannah, Georgia. He displayed many samples of the work of the students in various places where he had started the work of the League, and made every specimen tell a tale for the uplift of the work of the Church in all parts of the world. The Conference was very much impressed with this exhibition.

Mrs. George Biller took an hour each morning to teach the girls what it really means for a King's Daughter to be "all-glorious within" and the blessed results from her work will not cease with this generation. Every forenoon was spent in such classes; then came lunch, and in the afternoons, always some pleasure jaunts,—a trip by chartered trolleys to the park,—a swim in the pool or some recreation on the campus.

Evenings,—it is hard to tell you just what wonderful evenings were enjoyed. Usually the glens rang with lusty voices, led by the bishop in some rollicking songs fitted to old familiar tunes. The Industrial School of Topeka under the able leadership of Captain McLean supplied band music every evening for an hour or two, adding much to the enjoyment of all. Later a few quiet moments of real prayerful devotion, coupled with a real heart talk by the bishop, closed each day's exercises.

Everywhere, from young and old alike, was heard the remark, "Why

can't every diocese and missionary district have such a conference?" If there is an answer to this, it surely is in the verse sung by the campers:

WISE is the man who sought us.

WISE is the man who brought us.

WISE is the man who tries all he can

To do all the things that WISE taught us.

The young people were the perpetrators of the above, and it is not difficult to read in it both deep respect and deep affection for Bishop Wise, the man who in his capacity as father of his flock in Kansas has been conspicuous in awakening the young people to better thought and action. There is no reason why such young people's conferences could not be formed as annual gatherings in every diocese. Let me offer the suggestion of what is needful to make it possible. Well, first we have enumerated the *man behind the idea*. Next, the fullest coöperation of the clergy, who can get the men of each parish to stand back of it financially. Of course, much more is necessary, but finding these three primal elements, the rest is easy. Time, place, grounds, etc., will not always be quite so convenient, it may be,—but we know of scores of places where such conferences can be held.

Ask Bishop Wise and he will tell you that the most inspiring hour of the entire conference to him—and he missed nothing—was the celebration of the Holy Communion to the hundreds of boys and girls on Sunday shortly before the camp disbanded. Ask the on-looker and he will tell you that perhaps the best sermon he ever heard was the good-night heart-to-heart talk under the stately elms, in the moonlight, given by the bishop to his spiritual family. Ask the boys and girls who were there, and they will tell you as if with one voice of the immense stimulus and energy put into each of them from the wonderful demonstration of the entire conference.

CAMPAIGNING IN BRAZIL

By the Reverend J. W. Morris, D.D.

DURING the holidays Bishop Kinsolving wished me to visit the congregations in the state of Rio Grande do Sul with him in the interests of the Nation-Wide Campaign. He engaged to do the introducing and the conclusion; I was to give the lectures. We had some charts and maps, rather crude but of great service, and our programme was to give three lectures on three successive nights. We presented, first, the history of the Campaign and its objects, second, parochial organization, and third, a general view of our missions in the world.

We started in at Pelotas. Attendance and interest were good though many people had left town for the summer. The Sunday School was unusually good and well organized. The congregation is about to build a much-needed parish hall, hoping that with this equipment they will become self-supporting. The Reverend J. S. da Silva has a company of very active men in his congregation.

Rio Grande was our next station. The Reverend J. B. Leao is doing very well here under difficulties. The church is a beauty and the people keep it very lovingly in good repair. Sunday was a day of intense rain. In spite of the weather, however, we had a fine congregation at night.

Next week, after a stay at the beach, we made for Bage on the frontier, a place I had never visited, a hundred and fifty miles on the little narrow-gauge railroad. Bage is a pretty town, well built and clean. At the end of each street you come to the green plains, rolling away toward low blue heights in the distance. The Reverend A. J. L. Guimaraes was ready for us. He has done a really notable work in

the town. There is a simply built but dignified and comfortable church seating three hundred and a large parish hall, all given by the people, except that the bishop provided about \$2,500. We had inspiring congregations and excellent singing. I wish somebody would send them an organ, as the old thing they have is about out-blown. At the bishop's advice the people decided to enlarge their church. On Sunday night despite the rain it was packed, at the back a solid mass of men standing. The bishop was hoarse and grippy, but even a dumb man would have to preach to such a crowd.

On Monday we hired a Ford (how ubiquitous the things are!) and were driven seventy miles across the great plains to little Dom Pedrito. It was a jerky joy ride full of interest to me. The green hills were lovely as the shifting clouds sent shadows racing across the green spaces. I was struck with the loneliness of the scene; it is as if one were out on a heaving sea of green. Occasionally, far off, a white house gleams out, like a white sail. Cattle and sheep roam the fields very little cared for. We passed only one village with about half a dozen real houses, the rest wretched cabins of refuse wood or sods. We made good time and at least a league away got a fine view of the little city. Set upon the hills, it shines out in pure white.

We found an interesting situation here at Dom Pedrito. There are about thirty-five communicants, but all women. It is, however, a staunch company. They have a nice little chapel, kept in good order, and the president of the Woman's Auxiliary reads the service on Wednesday and Sunday and conducts as well a Sunday School of forty or fifty children. The Reverend



SUNDAY SCHOOL AT THE CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL, BRAZIL

Campaigning in Brazil

Mr. Guimaraes visits them once a month, but they are loud in their demand for a resident minister. The night we were there we had a crowded church and the bishop confirmed two young women. The offering was taken with much dignity by a young official of the Woman's Auxiliary. This is indeed a brave band of devoted Churchwomen. They need our sympathy and prayers.

Next day we returned to Bage and from there went on to San Gabriel, another very pretty frontier town. We were there but one night and had an excellent congregation in the little hall where they hold services. The people have no church building, but it is a little band that refuses to be discouraged and quit.

Next day we traveled from Dom Pedrito to Rosario. We seemed always to start early, very early, with bustle of cabs and bags and crowding for fares. I do not envy the bishop his job in this land of enormous distances, slow, dirty, narrow roads and unspeakable eating places. We got to Rosario about five p.m. and were met by the Reverend C. H. C. Sergel. He is a great worker and I doubt if there is a better missionary anywhere. There are between thirty and forty communicants in Rosario but no place of worship. The mayor lends us the town hall at times. Recently the Methodists have fitted up a hall and they let us have it for our service. We had a jam of a congregation and the bishop confirmed seventeen persons.

From Rosario we took train for Santa Anna but stopped at a wayside station to allow the bishop to hold a confirmation in a neighboring house. Six men and women were confirmed. Sergel takes with him his baby organ and as he has a good voice he always has much singing. The service was especially solemn and tender. We got to Santa Anna late and had just time to swallow some food and rush to

service. We went through our programme to excellent congregations. On Sunday the bishop confirmed thirty people. In the morning we had a large and impressive service of Holy Communion. In the afternoon we drove to a great packing establishment about five miles out, and there in the beautiful clubhouse with a congregation of fifty or sixty Americans and English, Sergel baptized a child and the bishop preached. Sergel and his wonderful wife are doing a marvelous work in Santa Anna. His great success so far is guarantee that with a proper church he could soon approach self-support. They have already gotten together quite a good sum for this church. I left Santa Anna thanking God for the evidences of His grace in His two devoted servants. Little Charles, seven or eight years old, plays the organ very well and has a lovely voice to lead the singing.

From Santa Anna we went on to San'a Maria, our last point and my old camping ground. I had a great time meeting old friends. The Reverend J. B. B. da Cunha has just lost thirty-three contributing members of his congregation. They were employees of the railroad and have been moved away. This was a great blow but still they keep on well. Our people are crazy to build a parish hall next to the rectory. It is badly needed for all sorts of meetings. The old problem of holding the young people is with us here. My dear Santa Maria ought to have its parish hall!

One great cause for rejoicing Santa Maria has. Joao Appel, a leading merchant of the town and the principal man in the church, has applied to the bishop for ordination to the perpetual diaconate. After a year given to settling his affairs and establishing his sons he wishes to take orders and serve for the rest of his life at his own charges. This decision is full of the promise of great blessings to the Church and we are much encouraged.



A FEW OF THE MILLION
The Reverend John McKim sits in the middle of his congregation at Koriyama



SOME OF THE SUNDAY SCHOOL AT KORIYAMA

The Reverend John McKim in the center

THE PRISON OF A MILLION SOULS

By the Reverend John Cole McKim

IN the territory assigned to me, centering about Koriyama in the department of Fukushima, Japan, there are about a million souls to be saved.

Someone, the other day, asked me what the word Koriyama means. Koriyama is made up of two ideograms and signifies "the hill of the district". For us this name seems apt. For if Christ be lifted up upon this hill, He will draw all the men of that region unto Him. So Koriyama may well mean for us a million souls for Christ.

The town of Koriyama has, in itself, a population of only about twenty-five thousand. Under my care there

is another town, Wakamatsu, with twice as many inhabitants and four times as many Christians. We ought to have a church there, also, if we are not to be skimping and niggardly in our work. But in reporting the need for these churches I am not thinking only of fifty thousand people in one place or of twenty-five thousand in another, but of the million odd people who inhabit the district of which these are the largest towns. Of this region, since it is a great junction town, Koriyama (District-hill) is the logical center. If only the people of the region could come to think of their "District-hill" as the Lord's hill in which it

The Prison of a Million Souls

pleaseth Him to dwell, and lift up their eyes to it as to the hills from whence cometh their help!

But we cannot make it mean this without more prayers and more alms. For in Koriyama we *must* have a decent church. Thanks to wise foresight we have the land on which to build it. It is not good economics to let that fine piece of land lie idle. When we have secured that we ought, perhaps, to have a decent residence for the missionary.

To-day our services are held in the upper rooms of the old gaol. The catechist and his family live in the lower rooms of the old gaol. Your clergyman, when he visits Koriyama, sleeps on the floor of the old gaol. The building that has grown too dilapidated for Japanese criminals houses your mission in Koriyama.

God was well adored in the stable because Joseph and Mary had sought and found no room for Him in the inn. He was richly endowed with the widow's mite because it was all that she had. It is true that our work for these million impressionable souls is sadly let and hindered by the fact that, amidst fair shrines dedicated to the The-Way-of-the-Gods, and gorgeous temples erected in honor of Buddha, the church of the one true God is housed in a building far meaner than the brothels and deemed no longer fit for criminals. For the use of this building we pay \$12.50 a month, a rental which capitalizes at about \$3,000. If that is the best that can be done it is splendid and we are content. God is well served with our all.

But some day, when these hard, hard times (it is saddening to a man home on furlough to hear of them so constantly) are over, the Church may be able to do more. There is no place, when that time comes, where consecrated money can do more for the cause of Christ than the district, with its million souls, which centers about Koriyama in the department of Fukushima. If only the gifts of the Church at home could be made commensurate with our opportunity, there would soon be built in this principal junction town of northern Japan a church which would catch the eyes of millions of people each year, would be visited by myriads, would bring thousands within hearing of our message.

The people are ready to hear. On one of my trips we reached a village where there were no Christians, but we sent word out that we would hold a service in the inn. A crowd listened to me, and twenty-two gave in their names as inquirers desiring further information.

To sum up:

1. Our present meeting places are inadequate. That in Koriyama will not seat more than twenty people.
2. They are unattractive. Tumble-down shacks suffer from comparison with fine Buddhist temples.
3. They are uncomfortable. Warm water placed in cruets freezes before the end of service in winter. Non-Christians cannot be expected to attend meetings in such circumstances.
4. The buildings are indecent and sanitation such as would not be tolerated in a New York slum.

Though I have not slept on the floor of the old gaol in Koriyama, I have worshipped in the tiny upper room with Japanese Churchmen. As the representative of the Church in the United States I have spoken to them about our desire to coöperate with them in building up the Kingdom of God in Japan. Certainly Koriyama ought to have a church.

JOHN W. WOOD.

MEETING OF THE COUNCIL

IN spite of one of New York's most efficient hot spells, the meeting of the Council on July twelfth was well attended and of great interest. Bishop Gailor was in the chair.

Several matters of great importance came before the meeting. A committee representing all the Departments submitted the Program for the next triennium to be presented to General Convention for adoption. This Program calls for the expenditure of \$21,000,000: \$6,000,000 in 1923, \$7,000,000 in 1924 and \$8,000,000 in 1925. It includes the Budget, which covers the maintenance of existing work of the General Church, and the Priorities, which include a list of projects, missionary, educational and social service, which will be carried out as the funds become available. A large share of these Priorities consists of diocesan askings, which, with the help of the bishops of the dioceses and districts, were selected and placed in the order of their importance. A book is in preparation giving in detail the Budget and the Priorities arranged in the order of their precedence. In addition, a book will be issued called *The Story of the Program*, in which each type of work will be described. These two books represent a really colossal piece of work and the Council adopted a resolution expressing appreciation of the industry and intelligent grasp of the situation of the committee.

The report of the committee on the revision of Canon 60 was finally adopted for recommendation to General Convention. The principal changes made are the substitution of "National Council" for "Presiding Bishop and Council", and the change of name of the "Department of the Nation-Wide Campaign" to "Field Department".

The last General Convention asked the Presiding Bishop and Council to look into the need of a Department of

Vacancy and Supply. A commission of five bishops, five presbyters and five laymen had reported that there was urgent need of such a department to be created and controlled by the General Church. In order to give intelligent study to the question an office was opened in the Church Missions House where clerical and lay workers who desired Church work and those who needed such assistance could register. The study of the past two years has clearly demonstrated the need of such a central agency. The following resolution was therefore suggested.

Resolved: That the House of Bishops, the House of Deputies concurring, recommends to the Presiding Bishop and Council the organization of An Agency on Life Service to be under the direction of the Presiding Bishop and Council and so far as possible to unify and develop the work along the lines of discovering and encouraging candidates for Church work of all kinds.

Department of Missions: The missionary interest of the meeting centered in the request from the National Christian Council of China that Bishop Roots be released from his duties as Bishop of Hankow to become a full-time officer of the Council. (An illuminating article along this line will be found on page 489 of this issue.) In an address to the Department of Missions at its meeting on the previous day, and again at the meeting of the Council, Bishop Roots profoundly impressed the members with the importance of giving careful consideration to this request. The future of the Christian movement in China is full of hope. The National Christian Council hopes to help the various Christian bodies to approach their task with a common mind. This does not involve rash proposals for Church unity, but it does look toward mutual respect and willingness to cooperate. The Council

Meeting of the Council

referred the whole matter to the House of Bishops and, feeling that it would be unwise for Bishop Roots to resign his jurisdiction as Bishop of Hankow, recommended that he be released for a period of three years, by the election of a suffragan who could carry on the administration of the district.

Word was received from Bishop McKim and Dr. Teusler that work had been begun on the new Saint Luke's Hospital, Tokyo.

At the May meeting a request was received from the Province of Washington that a Training School for Colored Women as Church Workers be established. The following resolutions were adopted:

Resolved: That, in response to the recommendation of the Synod of Washington and in accordance with the judgment expressed by the bishops of the Southern dioceses, a school for the training of colored women as Church workers be established as soon as practicable as a department of some already existing Church school for colored people.

Further Resolved: That the Department of Missions is instructed to present to the Presiding Bishop and Council for its action, a plan for the organization of the school as soon as the necessary funds for equipment and maintenance are assured.

Dr. Wood reported that grants had been made from the Blanchard legacy as follows: \$10,000 to the Faith and Love Mission in Tokyo to enable the completion of the new church; \$4,000 for a community parish house at Santiago, Cuba; \$5,000 for a church at Nanchang, China. He also stated that the reports of danger to our mission staff through the present unrest in China had been exaggerated and that he had assurance that all were safe.

Department of Christian Social Service: Dean Lathrop brought in a report the gist of which was that all who accept the Christian religion should obey Christ's law of duty toward one's neighbor and the Council recommended to General Convention

the adoption of a preamble ending with the following resolutions:

Be it Resolved: That in sympathy with the resolutions of the Lambeth Conference of 1920 we desire to emphasize our convictions that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. It should be recognized as an outstanding and pressing duty of the Church to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our social and industrial life. This change can only be effected by accepting as the basis of all our relations the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage.

Further Resolved: That in obedience to Christ's teaching as to covetousness and self-seeking, the General Convention calls upon all members of His Church to be foremost both by personal action and sacrifice in maintaining the superiority of the claims of human life to those of property. To this end it would emphasize the duty which is laid upon all Christians of putting human values first, of avoiding extravagance and waste, and of upholding a high standard of honor and thoroughness in work. In a word, they must set an example in subordinating the claim for rights to the call of duty.

Dean Fosbrooke of the General Theological Seminary was elected an additional member of this Department.

The Secretary spoke of the great success of the Wickford Conference. One hundred and eighty people were in attendance from forty-two dioceses in this country and from Canada.

Department of Publicity: The report of the secretary outlined the preparations being made for General Convention publicity. The conferences held throughout the country, at which fifty-one dioceses were officially represented, gave unmistakable evidence of a cordial feeling toward Church publicity. It was felt that the motive and purpose of all Church advertising should be evangelistic. The opinion was expressed at every conference that *The Church at Work* had steadily improved in quality and appearance.

Meeting of the Council

Department of the Nation-Wide Campaign: The most important item in the report—next to the change of name noted elsewhere—was the announcement that *The Churchman* had asked the Department to prepare a series of eight articles setting forth what has been accomplished by it in the past three years. These articles will be published serially and ultimately will appear in pamphlet form. The Reverend W. J. L. Clark, D.D., rector of Saint Paul's Church, Chattanooga, Tennessee, and the Reverend J. A. Schaad, D.D., rector of Trinity Church, Bay City, Michigan, were unanimously elected as general missionaries for the Preaching Mission. It is hoped they will accept their election.

Dr. Milton renewed his request to be released from his position as Executive Secretary in order that he might return to his parish of Saint James, in Wilmington, N. C. The Department was reluctant to accept his resignation and the Council appointed a committee consisting of the Bishops of Georgia and Virginia to confer with the vestry of Saint James's Church with regard to the severance of Dr. Milton's connection with the parish.

Department of Finance: The treasurer reported that the Department was considering the matter of carrying its own insurance on mission property. He was in receipt of a contribution of \$5.00 to start a fund for that purpose. The matter was referred to a committee consisting of Messrs. Franklin, Wood, Baker and Mansfield.

Just before the meeting adjourned the Reverend Dr. Freeman offered the following resolutions:

Whereas, this is the last regular meeting of this Council before the election of a new Council by the approaching General Convention, and

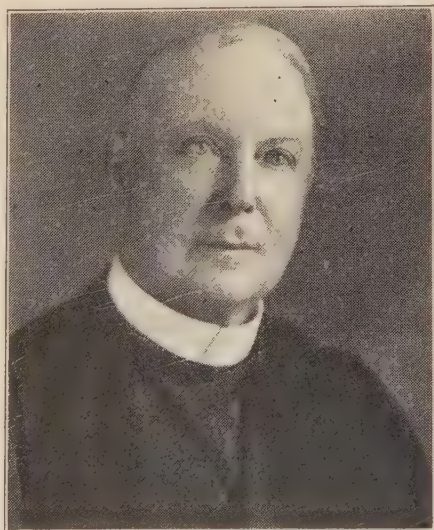
Whereas, during the first period of its existence this Council has been presided over by the Bishop of Tennessee, as its executive officer, as its first elected president, therefore be it

Resolved: That the members of the Council place on record their sincere and affectionate regard for their presiding officer, their recognition of his fidelity to the heavy duties laid upon him by the General Church and his unfailing fairness and courtesy in all his relationships with the Council. Further, be it

Resolved: That the foregoing resolution be incorporated in the report to be submitted by the Council to the General Convention and that a committee of the Council be appointed to prepare for incorporation in the Council's report to General Convention a statement of the presiding bishop's large activities in his important office during the past triennium.

These were unanimously adopted and Dr. Freeman, Dr. Stires and Mr. Bryan were appointed as a committee to prepare the statement.

In bidding good-bye to the Council Bishop Gailor said: "In the first place, I do not think there has been any happiness in my life greater than that which has come from this association and especially from presiding over these meetings. * * * In the second place, the response I have met with in my visits all over the Church,



BISHOP GAILOR

from Rhode Island to California, has been most wonderful. I think it has made me a better man. It has given me great confidence in the work of our Church for the extension of the Kingdom. I would not take anything in the world for that experience. I thank you with all my heart!"

The meeting adjourned *sine die*.

MEETING OF THE DEPARTMENT OF MISSIONS

THE Department of Missions met as usual on the day preceding the Council meeting. The secretary announced with great regret the death of the Reverend William Hoke Ramsaur of Liberia, which had occurred since the last meeting of the Department, and presented the following Minute, which was adopted:

The Department of Missions has learned with sorrow of the death of the Rev. Wm. H. Ramsaur of the Liberian Mission. Although he served in the field for less than four years, Mr. Ramsaur's signal abilities and great devotion had already been recognized in Liberia. The influence of his ministry is widespread in Liberia as well as in the United States. The Department extends sincere sympathy to his family in their sorrow.

An editorial on Mr. Ramsaur appeared in the July issue.

Word has been received that the Japanese Government has granted a university license to Saint Paul's College, Tokyo.

At the meeting of the Executive Board of the Church in Japan held in Tokyo, June 1st, eight self-supporting churches in Tokyo presented a memorial guaranteeing the support of a Japanese bishop. A similar memorial was presented from eight self-supporting churches in Osaka guaranteeing the support of a Japanese bishop for western Japan. The Executive Board ap-

proved of the request and agreed to advise the General Synod, which is to meet in Tokyo in April, 1923, that a Japanese diocese of Tokyo should be erected, the territory of which would be the city of Tokyo, and that a diocese of Osaka should be erected, the territory of which should be the city of Osaka.

Mrs. W. J. Loaring Clark, chairman of the committee on literature for the blind, reported that one hundred copies of the Service of Holy Communion in revised Braille had been distributed. Of these, fifty-two were sent to institutions, thirty-one to libraries and fifteen to individuals. One is at the Book Store at the Church Missions House. A second edition of one hundred is now on the press.

The following missionaries were appointed: **Alaska:** Miss Pawnee McCall (U. T. O.), nurse at the Hudson Stuck Memorial Hospital, Fort Yukon; Ernest A. Cook, M.D., Hudson Stuck Memorial Hospital, Fort Yukon. **Anking:** Mr. Harry E. Shaffer, teacher at Saint James's School, Wuhu. **Cuba:** Miss Myrtle Candill, teacher in the Cathedral School, Havana; The Reverend Arthur E. Proseus. **Hankow:** Miss Eva S. Carr (U. T. O.); Miss Jannette A. Snellgrove, teacher; Mr. Harold S. Gray, teacher at Boone University. **Kyoto:** Miss Ruth M. Whent, nurse. **The Philippines:** Miss Effie B. Smith, nurse. **Porto Rico:** Miss Alice Florence Bleecker, teacher at the New World School, El Coto de Manati. **Shanghai:** Mr. William H. Weigel, Jr., evangelistic missionary; Mr. Maurice Votaw, teacher Saint John's University. **Tokyo:** Miss Helen Ross Lade, nurse and stenographer for Saint Luke's Hospital.

The meeting adjourned to convene at Portland on the Monday preceding General Convention.

NEWS AND NOTES

OUR cover this month shows "the oldest and best laundry in the world"—according to the missionary in Porto Rico who sent us the picture. It is certainly a cool and refreshing scene to look on in these sultry August days.



THE REVEREND JAMES H. CLOUD, president of the executive board of the National Association of the Deaf, has resigned from the position of principal of the Gallaudet School, Saint Louis, which he has held for thirty-two years, in order that he may give his whole time to Saint Thomas's Mission for the Deaf in that city.



A CABLE was recently sent to Lenine, the Minister of Foreign Affairs in Moscow, signed by Bishop Tuttle, Primate, Bishop Gailor, President of the Council, and Bishop Manning, of New York, protesting most vigorously against the attack on the whole Russian Church in the arrest of Patriarch Tikhon. Patriarch Tikhon, like Cardinal Mercier, has stood unflinchingly for his Church under bitter persecution.

Reliable messengers just back from Russia tell us that the way in which we can now give the most effective help is to send packages of food, through the agency of our American Relief Administration, direct to a definite list of persons, bishops and other clergy, nurses, scholars, artists and others upon whom the life of the Church and the salvation of Russia depend and who are now sinking into apathy and hopelessness through under-nourishment. Ten dollars will pay for a package. Send cheques to Lewis B. Franklin, made out to him, 281 Fourth avenue, New York City, marked "Food Remittance to Russia."

NENANA, in the future, will be the distributing point for the Alaska mission. In most instances, missionaries will go into the country through Seward, Anchorage and the Alaska railroad to Nenana and from there go by river steamer or mission launch to their stations. The supplies will be shipped over the same route. As a result, Bishop Rowe says in a recent letter, "I must build a warehouse and thus save storage charges."



STATISTICS as to the number of blind members of the Protestant Episcopal Church are incomplete. A questionnaire has been sent to all the clergy, but so far only 134 blind have been reported. If the proportion of blind in our Church bears any relation to the ratio of blind in the whole population of the United States, there should be some six or seven hundred.

The Department of Missions has a committee whose chairman is Mrs. W. J. Loaring Clark, which is charged with collecting data as to the number of blind communicants and with the preparation and distribution of literature for the blind. Two hundred copies of the Service of Holy Communion from the Book of Common Prayer have been embossed in revised Braille, and parts of the New Testament are in preparation.

The Episcopal Church does not maintain institutions for the blind, but in all cities where there are such institutions our clergy are in touch with any of the inmates who belong to our Communion.



THE Summer Training School for Workers in Religious Education, Social Service and Missions will be held at Sewanee, Tenn., from August 9 to 22, inclusive. The Reverend Gardiner L. Tucker, D.D., is dean of

News and Notes

the Department of Religious Education, Dr. W. C. Sturgis has charge of the Department of Missions and Bishop Guerry leads the Department of Christian Social Service. One of the most interesting courses will be the one on *Conditions in the Orient*, led by Bishop Roots, of Hankow, China. Dr. Sturgis will teach a class on his own book, *The Church's Life*. Besides the classes in these three departments there will be special courses in *Parish Organization and Administration*, *Stewardship* and *Pageantry*. The department for young people will be under the charge of the Reverend W. A. Jonnard, assisted by Mrs. George Biller and others. The devotional period at noon each day will be led for the first week by the Reverend Louis Tucker; for the second by Dr. Sturgis. For further information apply to the Reverend Mercer P. Logan, D.D., Monteagle, Tennessee.



IN THE SPIRIT OF MISSIONS for April, Mrs. Claude M. Lee told briefly the story of our dispensary connected with St. Andrew's Hospital, Wusih, and how great a work could be accomplished with the expenditure of \$350 per year.

It has been a great pleasure to THE SPIRIT OF MISSIONS to forward to Mrs. Lee on behalf of her friends who read her story, \$117.10. In acknowledging its receipt she wrote: "We were beginning to get quite desperate for funds for the free clinic, so partly because we had to have money, and partly to vindicate a theory of mine that the Chinese *would* give to charity work if the matter were put before them, I sent out an appeal to three hundred well-to-do Chinese, and had the same appeal printed for a month in the two local papers. This appeal has been out for about three weeks, and has brought us in already over \$250. Mrs. Dyer read it in the church, and several Chinese evangelists took it up, with the result that, in private gifts, and

in a collection taken in the church, the proportion given by Christians has exceeded that given, so far, by the general public. I am very happy over the response to my little article in THE SPIRIT OF MISSIONS, and so glad to know that the clinic can go on while we are away.



EPIPHANY School for Girls in Soochow and Saint Mark's School for Boys in Wusih play an important part in the educational system of the Church's work in China. Instruction in these schools is given entirely in Chinese, and is of an elementary character suited especially to the needs of children from less privileged families. Because of the elementary character of the instruction and the simple basis upon which everything is conducted, it costs only \$45 a year to educate a boy at Saint Mark's or a girl at Epiphany.

In a recent letter to the Department of Missions, Bishop Graves pointed out that the present appropriation for these schools is insufficient and asked for a modest increase of \$200 Mexican a year for each school. The Department of Missions has not seen its way to grant the request, as its budget for 1922-23 has already been made up. Further information with regard to the value of the work of these schools can be secured from Mr. John W. Wood, 281 Fourth avenue, New York City.



LIFE in Nevada is not without variety. Bishop Hunting writing on June 13 says, "I am on my annual auto trip." That means traveling many hundreds of miles over desert roads, visiting small settlements and scattered ranch houses, holding services for little companies of people, some of whom have come from a great distance.

"On account of snow," continues the bishop, "I had to go into southern Idaho to get to Farbridge in Nevada. On this trip I have gone from 102 degrees in the shade (and no shade) to impossible drifts of snow."

News and Notes

ALITTLE over a year ago when a large part of the city of Pueblo, Colo., was almost wiped off the map by a flood, the Department of Missions wired Bishop Johnson its sympathy and the assurance of its desire to render any help needed. Saint James's Mission had been badly damaged and, worse still, the people of the congregation had suffered so much in damage to their homes and loss of work through stoppage of industries, that

they were unable to make necessary repairs. We were asked if help could be given to the amount of \$1,000. The Department of Missions took pleasure in placing that \$1,000 at Bishop Johnson's disposal. The other day a report came from the treasurer of the diocese giving in detail all the items of expenditure and returning to our treasurer the balance of 39 cents. It was an interesting example of careful business procedure applied to Church work.

CONVENTION NOTES

MANY people having asked for information as to the kind of weather which may be anticipated in Portland at the time of General Convention, we submitted the question to the Portland Committee, which assures us that September in Oregon is the best month in the year. There are cool mornings and warm days tempered by breezes from snow-capped Mount Hood. Visitors should take ordinary summer clothes, with the usual raincoat or light wrap used in traveling. The report of the Portland Weather Bureau for September, 1921, was:

Mean temperature for the month, 60 deg.

Maximum temperature on any one day, 78 deg.

Minimum temperature, 44 deg.

Total rainfall for the month, 3 in.

Percentage of sunshine, .66.

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THERE is one point as to which no anxiety need be felt—Portland has ample accommodations for all. The city could easily house ten thousand visitors, instead of the four thousand who may be expected to attend General Convention. The different organizations, such as the Y. M. C. A., the Knights of Columbus and others, have come forward in the most splendid way with offers of help, which will not, however, be necessary. The committee has options on forty of the leading hotels, and many private homes

will be thrown open. When the Shriners went to Portland some seventy-five thousand people were housed, so that no difficulty will be found in taking care of any number who are likely to attend General Convention.

*

AT the end of August *The Oregon Churchman* will issue a Convention Number, double its usual size, with full program details, lists of leading deputies, personal notes on visitors and other information, the whole illustrated with pictures of Oregon's beautiful places. There is no additional charge for this number. The subscription price is fifty cents a year. Copies may be secured from 10-12 Ainsworth Building, Portland, Ore. Those who are not able to attend the Convention in person may be interested in following the daily proceedings through the secular press, the various Church papers and this number of *The Oregon Churchman*.

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THROUGH an error in our July issue Crater Lake, Oregon, was credited with being the source of Portland's water supply. Portland gets its water from Bull Run Lake and not from Crater Lake, which is three hundred miles from Portland. We make this correction in the interest of accuracy only, as no doubt the waters of both lakes are equally pure and exhilarating.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

DR. EMHARDT, Field Director of the Division, has been sent to Europe by the Department of Missions on a mission of great importance. We cannot deal wisely or adequately with the various races in America without a direct touch with the home countries of these peoples. Ecclesiastical crises have arisen abroad equal in import to those of the Reformation period, which greatly affect racial groups here and which we must study first-hand. Also a discreet representative of our American Church, and one known personally or by reputation to so many of the leaders abroad as Dr. Emhardt is, is of utmost importance in giving correct knowledge of and confidence in our Church. Dr. Emhardt carries credentials from the Presiding Bishop and Council and also separate letters of greeting to authorities of the different Churches both from Bishop Tuttle and from the Council. He also has numerous commendatory letters from racial leaders and embassies in America.

The capitals or countries to be visited by Dr. Emhardt are Jerusalem, Constantinople, Greece, Roumania, Jugoslavia, Hungary and Czechoslovakia. He will return through England reporting on his investigations to the Archbishop of Canterbury. While in England, he will look into the important matter of obtaining lists of emigrating Anglicans so that such may be met at our ports and "followed up" at their destinations.

Among his most important missions are: the details of the establishment of a seminary by the Armenian Church in Jerusalem for Armenian theological students with two or three professors furnished by us—this has been requested by the Armenian Church authorities—; the discussion with the

Hungarian Reformed Church heads of the affiliation of their parishes in America with our Church; the planning with the Czechoslovak National Church heads for reaching their people in America; the discussion with the authorities of the different Orthodox Churches of the East as how best we can help in keeping their people in America faithful to religion; to see the work of the Near East Relief.

Following is an example of part of his credentials which he carried to the Eastern Orthodox authorities, signed by the President of the Council and sealed and attested by the Secretary:

The bearer of these presents, the Reverend William Chauncey Emhardt, Ph.D., priest, our Field Director of the National Foreign-Born Americans Division, Department of Missions of the Presiding Bishop and Council of the Episcopal Church in the United States of America, is being sent by us, the Presiding Bishop and Council, to study and report upon religious conditions in Europe and the Near East, with a view to ascertaining how best our Church in America can minister to the people of various races resident in the United States, many of whom are as wandering sheep outside the fold of our Lord Jesus Christ, indifferent to His Holy Church and Holy Religion, and carried away by false and vain doctrines. Moreover, thousands upon thousands of their children are growing up in America utterly without knowledge or love of God.

It is especially in regard to our brethren of the Holy Orthodox Eastern Churches in America, that we desire to assist their few and scattered clergy to keep their large flocks true and faithful to the Holy Ancient Faith.

We earnestly commend the Reverend Doctor Emhardt to your esteem and confidence, and will be most grateful for any information you may give him, or any other facilities which may be rendered to him in the fulfilling of his mission.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

METHODS IN THE SMALL CHURCH SCHOOL

By the Venerable G. H. Severance

WHATEVER is said in this article comes from experience in many small mission stations in the district of Spokane, and these methods have proven successful.

By a small school we mean a school with under fifty pupils of varying grades and ages. The first step is to get your children. A thorough canvass of the community should be made to ascertain all available children who are in any way connected with the Church or who do not attend any Sunday School. These are carefully tabulated as to their age, grade in school, previous religious training and their religious status—whether baptized, confirmed, or member of any Church.

All children under Church School age should be enrolled in the Font or Cradle Roll Department. A superintendent should be chosen or appointed who shall have supervision of this department. This is the recruiting ground for the Church School. This is the age to begin to tie their loyalty to the Church. The children on the Cradle Roll are remembered several times a year by personal visits or by cards, especially at their birthdays. The parents are asked to bring them to the Church School for special occasions.

We believe in taking the child into the Church School at least when he reaches his third birthday. Some of our best and largest classes are of this age. Kindergarten methods must be applied almost entirely to this grade. We are sorry that the Christian Nurture Series has not as yet put out any work purely for this grade. We have used Bible outline pictures, which the child colors, cuts out and pastes in little booklets. They also learn short memory verses and little songs. Course A and B can be used in this grade if you have an expert kindergarten teacher, but most of the small schools have not. We believe that this is a problem which the Department of Religious Education must solve.

The most important thing in Church School work is the detail. Here is where

the average small school fails. Detail as to material, equipment, grading and organization is absolutely essential—as much as, if not more so, than in the large school. The same material must be used but with much adaptation. This district is convinced by practice and theory that the Christian Nurture Series is the best course of instruction, with adaptation, that has ever been published for the small school. The child receives the same instruction in a town of one hundred inhabitants as he does in the largest parish in a large city.

Before opening the school full equipment should be provided so that the child can work efficiently. First, table and benches or chairs should be provided for each class. If the matter of expense enters in, a very cheap table can be made by any boy or by the minister as follows: take three pieces of eight-inch shiplap or surfaced board five or six feet long and nail them to two pieces of 2 x 3 or 2 x 4. Then fix the four legs made of pieces of 2 x 2 or 2 x 3. The length of the table legs can be made to correspond to the age and grade of the class. The legs of the table may be fitted with hinges and folded up if there is a demand for the room at other times. Simple benches can be made to correspond. (See illustration.) It is very essential that each child have a place to write and do his manual work. In some places we have used lap boards made of beaver board for the pupil to write on. Then the classes can be held in the pews of the Church.

Plenty of pencils, paste, colored crayons, small scissors and blank paper should be provided so that the pupil may carry out the manual work in the different courses. There should be enough Bibles, Prayer Books and Hymnals for the pupils to use in reference work. The Fivefold Field Chart should be placed in a conspicuous place in the Church School. This chart can be easily made by drawing five concentric circles on a large piece of Bristol board or heavy cardboard and the five fields written



HOMEMADE BANNERS AND FONT ROLL

in—Parish, Community, District, Nation, World. During the year the Church School works for each of these fields and there should be written on the chart the amount of work or money contributed by the school for the different fields. This gives the child the worldwide vision and shows him where his work and money goes. It stimulates his interest in the whole work of the Church.

We have found the Deaconess Lane Chart very valuable in connection with the Christian Nurture Series and especially in teaching the Church Year. The Department of Religious Education of the District of Spokane has recently written a brief explanation of the teaching and the symbols used on each chart with short directions of how to color the chart. The coloring of the charts is instructive and interesting work for some of the older pupils.

In organizing the classes in the small school it is necessary to group the pupils of several grades in the public school into one class—for instance all pupils in the third, fourth, and fifth grades in the public school—and to give them Course IV of the Christian Nurture Series—We have found it best not to have over six or eight pupils in a class. After organizing the classes then select the course from the Christian Nurture Series which is best adapted to the class. It is well always to remember that adaptation is absolutely necessary in the small school. Don't try to use all the material or all the courses.

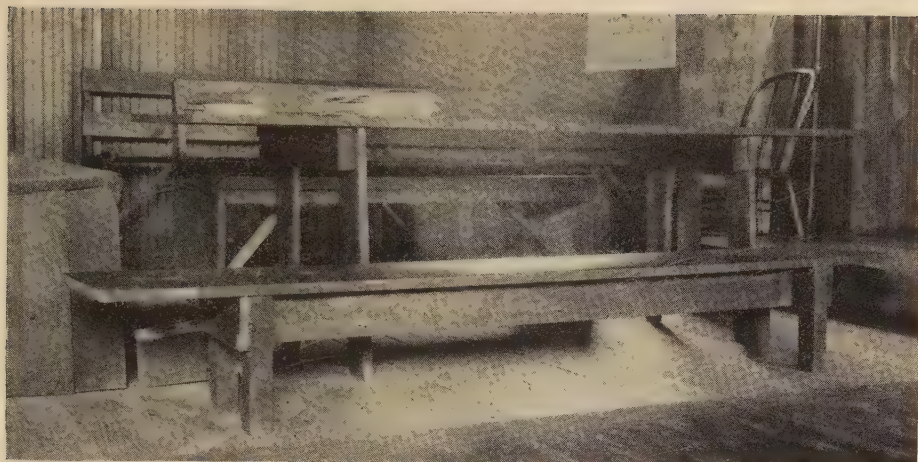
For the teacher the Manual is absolutely necessary for the teaching of Christian Nurture. This is the key and contains the directions for teaching. In this district we have published a Teacher's Supplement which we have found most valuable. This outline contains in skeleton form each step

for the teacher to take in teaching the lesson. Using this outline as a basis we have worked out and published instructions for every lesson in the Christian Nurture up to Course VIII. (See page 524.)

For the pupil lesson-leaflets, blank paper and the lesson-leaflets cover are essential. The covers may be made locally if it is desired to save expense. The material for each class should be assorted for each Sunday of the year and placed in letter files, boxes or pigeon holes on shelves. The teacher has a pupil get the material for the day at the beginning of the class hour and returns it to its place after class. Each week the material for the day is on top of the file.

The great problem is the teacher and the teacher training. There is no difficulty in any school, small or great, which has devoted and efficient teachers. We believe that it is first of all absolutely necessary for the clergyman to believe ardently in the Church School. He should become familiar with the methods of the Church School and know thoroughly the principles of Christian Nurture. If the clergyman is convinced that the religious training of the child is most absolutely essential for the Church and the community we have never found it impossible to secure some teachers and helpers for the Church School.

From experience we have had good success with the pupil teacher. We pick from the older pupils who have shown interest in the work and ability to teach and place them as teachers in the smaller classes. Often girls as young as twelve or fourteen years of age do excellent work. We have found them to take greater interest and their minds are susceptible to new suggestions and impressions. It is an easy matter to get this



HOMEMADE TABLES AND BENCHES

group together frequently for teacher training and we are training a teacher for a lifetime.

As a rule the sound pedagogical and psychological principles of the Christian Nurture Series appeal to a trained teacher and she becomes enthusiastic after investigation.

As to teacher training, it is advisable to have the teachers attend a Summer School or Normal School for Teacher Training, which is now being held in nearly every district or state. This is the ideal method, but we have not been very successful in this method, largely due to long distances and expense. We have been able to organize two or three teams of two men to go and visit different schools and give two or three days' conference on Christian Nurture. One of the men takes the pedagogy and psychology of the Series and the other man takes the practical detail of the Christian Nurture Series. This is easily done by putting on a model class. Opportunity is given for questions. However the usual method is for the missionary or some appointed and trained person to go over with the teachers collectively and individually the Introduction in any manual of the Christian Nurture Series and then work out the individual lessons. They "learn by doing" and "there is no impression without expression." Once the teacher has grasped the fivefold aim of the lesson and has learned the underlying principles you have a trained teacher.

Every School, however small, should be thoroughly organized. A superintendent should be chosen, who, working under the direction of the clergyman, will have the

management of the school. He should be thoroughly familiar with the Christian Nurture Courses and the detail of the school. The clergyman should give plenty of printed or typewritten directions, so that the superintendent shall know just what to do and how to do it. Oftentimes a person is willing to do the work, but feels that she does not know how and if the clergy will give full and plain directions the difficulty is overcome.

The same applies to the secretary. The secretary should take care of the attendance. We have found that the card system of attendance is preferable. The secretary sees that all material is on hand and reports any shortage of leaflets or other material. The secretary should record on cards or in a book the attendance, the collection and other necessary information each Sunday. On the records the secretary should carry the full status of each child as to age, baptism, confirmation, grade in school and religious affiliation of parents.

It is well to have the class organize and have its own class officers. The treasurer of the class should collect and record the money from his class. Each class should have a voice and vote in spending its money, always keeping an eye on the five fields of service. We have found it better to have all money pass through the church treasurer and the class to draw its order on the church treasurer. The church in its yearly budget provides for the support of the Church School.

Just a few suggestions as to keeping up the interest and attendance of the School. Whenever a pupil is absent one Sunday a post card or short notice is sent reminding

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the pupil of his absence and our interest in him. If two or more Sundays are missed some adult should be sent to inquire into the reason. This is the personal touch and it brings results. Many of our schools have been greatly increased with some kind of a contest—as the Red and Blue Contest. The pupil is by far the best “rustler” and advertisement. He can often get other boys and girls whom no one else can reach. Once their interest is aroused it is possible to hold them. Another method which has been successful is to have each Sunday a Banner Class as to attendance and offering. Each Sunday the Banner is presented to the class of most perfect attendance and offering.

This paper will not allow me to go into the question of rewards, but we are a firm believer in rewards. To stimulate regular attendance we have adopted a pin system

in which the pupils get a better grade of pin after attending without an absence for a period of Sundays. We are all victims of habit and this gets the pupil into the habit of regular attendance. We furthermore believe that the pupil should learn to love his Church School as his home and the school should mean pleasure as well as work to him. We arrange at least four times a year to give each school a party or a picnic. Also it is well to encourage teachers to entertain and work with their classes outside of the hour on Sunday.

We believe that the small school is one of the big problems before the church as there are thousands of small communities without any religious training and unable to start the Sunday School. We should greatly appreciate any suggestions and details which have been used and proved successful.

TEACHER'S SUPPLEMENT

Course No. Lesson No.

TITLE OF LESSON

REPEAT CLASS PRAYER.

REVIEW—Have the children tell briefly the story of the last lesson.

AIM OF THIS LESSON.

GIVE OUT THE STORY LEAFLETS—Have the children look at the picture while you tell this week's story.

MEMORY WORK—Have the children repeat several times the memory work in this week's leaflet.

SOMETHING TO DO—

- (a) Write the answers to the questions in the leaflet.
- (b) Write the name of the Sunday and the Memory Work.
- (c) Put the leaflet in the Story Book.

CHURCH LOYALTY.

DEVOTIONAL LIFE.

CHRISTIAN SERVICE—Talk over the special form of Christian Service being done by the School at this time.

SAMPLE LESSON

Course No. 3 Lesson No. 27

TITLE OF THE LESSON

“The Sower”

- I. **AIM OF THIS LESSON**—To make the children feel what important things our Lord taught by His Stories.

II. **REPEAT—**

“Praise to God for things we see,
The growing flowers, the waving tree,

Our mother's face, the bright blue sky,

When birds and clouds come floating by,

Praise to God for seeing.”

- III. **REVIEW**—Have the children tell the story of the last lesson, “The Healing of Blind Bartimeus.”

- IV. **GIVE OUT THE LESSON LEAFLETS** for today, and have the children look at the picture while you tell the story.

- V. **MEMORY WORK**—Have the children learn verses 1-3 of the Children's Litany—Hymn 526 in old hymnal.

- VI. **SOMETHING TO DO**—Plant seeds or give children seeds to take home and plant. Draw pictures of growing things.

- VII. **CHURCH LOYALTY**—Plan to attend one of the Lenten Services.

- VIII. **DEVOTIONAL LIFE**—Learn the little helpers' prayer—“God bless the missionaries all over the world and all the little helpers, for Jesus Christ's sake. Amen.” Urge them to use this daily.

- IX. **CHRISTIAN SERVICE**—Urge making of flower beds so that flowers may be sent to sick and given to the Church. Talk over any special form of Christian Service in which the school is engaged at this time. Emphasize the Lenten offering.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

WHAT IS THE PLUS THAT THE CHURCH HAS TO ADD TO SECULAR SOCIAL SERVICE?

By Mary Willcox Glenn

President of the National Council Church Mission of Help

The second National Conference of Social Service Workers of the Episcopal Church was held at Wickford, R. I., from the nineteenth to the twenty-second of June. There were 180 people in attendance from forty-two dioceses and Canada. I feel that instead of giving an outline of what happened at the conference the readers of "The Spirit of Missions" will be better pleased if we publish some of the papers presented there. The one given in this number is the first step in thinking out a subject that is of pressing importance and ought to enlist the thought of every member of the Church.

CHARLES N. LATHROP.

THE question was asked of a small group of members of our Church, who came together to discuss what principles to hold and methods to use in training young men and women for social case work, "Is there a plus, an additional, a positive value or quality which adheres to social work conducted as a distinctive function of the Episcopal Church?"

If there be a plus is it fair to assume that it represents—to enlarge the question—a value or quality which is not to a similar degree vested in the social achievements of members of our Church who render service as constituents of so-called secular societies? Their constituency is actuated, one should concede, by spiritual and ethical motives; gives of itself, feels the urge of the desire-to-serve, foregoes personal and immediate satisfaction so as to further the well-being of those outside its own social bailiwick.

Two of the participants in the group discussion gave tentative independent answers. Each said that many were asking the question. Each put emphasis on the fact that a large proportion

of the maladjustments with which the social case worker deals results, first, from moral failure; second, from a limited apprehension of the psychological elements involved. The conclusions they reached were:

1. That the individual's will must be strengthened to the point where he is enabled to resist the pull of wrong desires.
2. That in effectiveness the ethical necessarily falls short of the religious appeal. The religious appeal shows, in addition to emphasizing a human being's innate ability to realize his own ideals or those implanted, that dependence need be neither on himself nor on another, but on God as revealed in Jesus Christ. Furthermore, that through union with Jesus Christ the past can be wiped out, the fresh start made, like Christian with burden lightened, in a right, an opposite direction.
3. That the will-to-goodness depends on a re-educating of desires. The cultivation of the field of motivation, within which fruit may grow for the

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healthful feeding of a democratic society, must lie pre-eminently within the sphere of religion.

4. That the Church offers magnificent means to strengthen the weak of will, even Her sense of the immeasurable value in God's eyes of each individual; Her contention that the "down-most" man must be counted as one, that no one person can count as more. Whole-heartedly, with no apology, no tentative gesture, the Church through the social case worker makes approach to Christ, and gives reality to the dictum that brotherhood characterizes this common relationship to the one Father.

5. That the Anglican religion presents the conception of an inviolate personality dependent on corporate fellowship.

6. That the Church has acquired through the ages a technique of the Catholic life.

Each contributor of an answer to the question: "Is there a plus, and if so, what is it?" voiced the belief, which he and she had seen exemplified in results of social treatment, that "disrupted and disassociated lives become whole through the use of confession and communion".

The Church in availing herself of the technical skill acquired by the social worker must, the answerers continued, require these practitioners to hold a clear-cut knowledge of the Church's fundamental truths, and to use the Church for the development of their own personality. The social worker must through the Church gain power to resist the paralyzing depression, which often attacks those who work with undeveloped or broken lives.

"Most of the plus ought to be a portion of the equipment of any one who aims to deal understandingly with human beings," was the rejoinder of a social worker whose motive is fundamentally religious, whose influence is primarily spiritual, and whose service

is rendered as a member of the staff of a so-called secular agency. "They are speaking for all of us who work in the field of human adjustment, and not for that comparatively small group of us who happen to work under the Church," she said, "when they state that there must be a reeducating of desires, that psychological elements must be better apprehended, that the will-to-goodness must be stimulated, I say a hearty amen," she continued, "to the assertions that the social worker needs the Church for the development of his own personality; that through heeding the Church's message he is made to realize the supreme worth of every individual. Until all social workers are conscious of the part played by religion in the lives of human beings, there will be a minus in their equipment."

The rejoinder included, however, necessarily an acceptance of the fact that knowledge of the fundamental truths of the Episcopal Church forms a valid section of the required curriculum of no group of social students other than those in training for prospective work in our Church.

No one of us who has worked in the general field of social service can make demurrer to the rejoinder. We, too, know that the essential vitality of the social organizations, into which are gathered as case workers men and women of various religious and ethical affiliations, depends on the sum of spiritual as opposed to materialistic motives which actuate their collective offering of service. The invigorating water of effective effort will rise in the pool of common service only in proportion to the inflow of disciplined, self-sacrificing, other-world-minded activity from the uncharted springs of personal consecration to the common welfare. Only through a stirring by the Spirit will the waters heal.

A further axiom is that Church work itself has need of the experience and skill of these general agencies to help

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it in the newly assumed and difficult task of bringing its own membership to realize the importance of accepting a high standard of training for Christian Social Service. We of the Episcopal Church, therefore, are borrowing too heavily from the tested experience of the so-called secular societies. We ourselves, moreover, have been in too large a measure a factor in their development and execution to stand apart now and put our total force into service within our own Communion. And, a yet further consideration is, that in behalf of unity, (not alone of social unity but even more of Church unity) we should try out our ability to work in the spirit of Christian fellowship with many types of people whose methods of religious approach are different from our own.

Admitting therefore gladly, wholeheartedly, the contribution which without question many of our members are making, in the spirit if not in the name of our Communion, to social organizations without the boundaries of the Church's assumed activities; encouraging as we should wish to do this participation, why does any one of us who is already or desires to be trained for social work, choose to enlist under the Church's Social Service banner?

Mine can be only a partial answer, for I know that I myself must come more deeply under the influence of the Church, be more simply and absolutely a part of the Church itself, before I can apprehend in any measure what is the true definition of the plus—that elusive, it may be (except by a mystic) indescribable essence which must underly and overlay the social equipment of a worker; that something akin to other experiences of the interior life, which makes one initiate crave the boon of working in common with another or with others who have found, to paraphrase Bishop Creighton, that all other relationships find their meaning and reality in the one, centripetal relationship, relationship towards God.

There are certain Christian principles which one group may be no better prepared to practice than another. It is important, however, that their practice should be assured by distinctive bodies of closely-knit persons. In briefly enumerating these principles I draw on my own experience as a Church worker and speak as one whose privilege it has been to take active part in the Church's work in behalf of individuals who have most sorely needed shepherding.

Bishop Gore has been quoted recently by The Church League for Industrial Democracy as saying: "The world is necessarily immensely disorganized, and it is hard, if not impossible, to get one big movement. Our chief hope lies in relatively small groups of sincere and convinced people. The opportunity is profound." Bishop Gore's words recall William James writing in June, 1899: "I am against bigness and greatness in all their forms. So I am against all big organizations as such . . . against all big successes and big results; and in favor of the eternal forces of truth which always work in the individual and immediately unsuccessful way . . . till history comes . . . and puts them on the top."

Both statements are relevant. I, personally, am thinking of a development within the scope of our Church's Social Service, which will measure success in no quantitative terms, will firmly grip the principle that the creation of a common bond between person and person, and within and then between groups, is our present-day need. This calls for an essay in fellowship. It means to sally forth on one of the hardest of adventures, the adventure to destroy the bitter root of class suspicions.

A second Christian principle which Church workers as a group may serve is, borrowing from R. H. Tawney, to make right distinction between the worth of a functioning and an acquisitive community.

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I wonder if there be any surer way to meet this call than through the seemingly indirect but simple one of "coming near" as Churchmen "to human lives."

Does not the reason for our drifting so far apart as human beings, for letting ourselves fall into class stratifications, through which inter-relation as a process cannot pierce, lie in our failure to strive to develop a way of life? Are we not, socially speaking, principally concerned with modes of living? We put emphasis on the mode of living and lose sight of the truth that "without the life there is no living". *Acquisitive* is the adjective which defines, characterizes, one method of attaining or helping others to attain social success. *Functioning*, another. The former leads us to concentrate attention on ourselves, or on our own kin or kind, or tends to make us offer our beneficiaries a something which corresponds in value to what we ourselves most desire to possess. The latter places emphasis on partnership. Over and over again as I take part in case conferences to discuss the problems of the lives of girls under care of the Church Mission of Help I make practical application of this theory. These girls, each one, have come near to or gone to smash because they are out for what they can, emotionally or tangibly, get. They do not know how to range themselves as functioning members of an ordered household or community.

Another Christian principle, which asserts itself as one weighs the claim of the individual delinquent, is that without love there can be no righteous law. Law is so futile, so provocative of misunderstanding without love as an accomplice. Society's safeguarding is purchased at such heavy cost when the ability of the weak to break the yoke of their weakness is undermined by law's ineptitude in gauging human reactions to force. The Church group should be capable of measuring the

quantity of love that needs to be meted out to make law release rather than repress humanity. Love pacifying law, mollifying its rigor, does not imply that a complacent attitude be taken towards wrongdoing or that the consequences of sin be minimized. No Christian who case by case has considered instances of personal misconduct can fail automatically to repeat, "Walketh about seeking whom he may devour". Nor to add, in controversion of a Freudian interpretation of individual delinquency, "Whom resist steadfast in the Faith".

An eminent English Churchman says that present-day liberals are inclined to have a "defective sense of sin". To help correct this tendency may be regarded as a definite task for our group of Church social workers. To acknowledge our manifold sins I conceive to be a distinctive duty to include in the acceptance of what our plus entails.

In terms of the plus, the recognition of sin as a tremendous social factor results in a call to penitence—a call to penitence which rests equally on social worker and client. Contrition must be a mutual act, if it is to be social. "But for the Grace of God I should have drifted as far as she, have sunk as low. Given like temptations, similar lack of safeguards, I, too, should be seeking rescue", is one's instinctive confession in the face of many a wayward girl's dilemma.

The value of a case work technique, which has during the past forty years been steadily developed in America, the importance to the Church case worker of appropriating the findings of related sciences in the diagnosis and treatment of a client's need, are not diminished but rather augmented when one accepts the place of penitence in the reconstruction of a shattered life. The social diagnosis can be the secure foundation on which to stand with one's clients when the motive, the purpose that induced the pervert act is

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admitted. The sense of fellowship in responsibility will enable the social worker to lower bars and stand side by side with the client in the slow climb to social recovery.

An identifying of social worker with client makes simple the realization that conversion to right living is, as well for the one as for the other, a process, a method of spiritual advance which stretches into eternity, finds its completion in another world. Statistical data, material tests, are inadequate gauges of the results of work in behalf of human beings done in the name and the power of the Church. Social case work needs faith as a stimulus to patience, a corrective to depression, because human response, as has already been said, is seemingly so uncertain, so erratic. "Survival gives us time."

In my Church Mission of Help experience I have noted how joyously, with what simplicity, enduring group contacts have been made with those who, superficially considered, might have seemed unlovable.

The Church social case worker must think of himself, therefore, as the instrument of a purpose, the servant of a process, on which, through whom, the Spirit breathes. Because the purpose is ageless, the process unending, we still need to heed the prophet's words, "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls." It is to this point the question leads me at least. The plus includes an acknowledgment in common of sin, of the need of penitence, of the call to make unity a reality through the practice of fellowship within the Church itself, of the truth that results lie in God's patient hands. A corollary of this last item is that the substance of our social hope, the evidence of our achievement, is not found by, but for, us. In this assemblage I do not need, I should hesitate, to dwell on our common, our blessed belief,

that through our corporate use of prayer and Communion we win the power to contribute our plus.

Together we learn that the social emphasis has shifted. We, as social workers, are the debtors, because we are the recipients. It is in our lives that a change is being wrought. In humility we say for ourselves, as well as in behalf of our clients—once more, with the prophet Jeremiah:—"O, Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

I have drawn on my own social experience which has lain wholly in the field of case work. My position, however, is that any conclusion reached is equally valid for other fields of Christian Social Service; for work with groups, in behalf of social reform, in research.

THE SOCIAL OPPORTUNITY OF THE CHURCHMAN

THE reception given to *The Social Opportunity of the Churchman* has been most gratifying. The committee on Summer Schools of the Missionary Society of the Canadian Church ordered two hundred copies for use as a text book in their schools this summer. The Brotherhood of Saint Andrew in Saint John's Parish, North Adams, Massachusetts, used it as their study book in a very successful Bible Class last Lent. One hundred and fifty-three men were enrolled and the average attendance was over a hundred. The class met on the Sunday prior to Lent and on each Sunday during that season. Each Sunday one chapter of the book was taught by a different layman. The chapter on Housing was led by the mayor of North Adams and one of the other chapters was taught by the treasurer of the Arnold Print Works. About fifty women in the same parish formed a class to study the book and became most enthusiastic about it.

OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

A FRIEND in Massachusetts has offered to supply the communion set needed in Holy Trinity Mission, Glendale, Springs, N. C.

THE handbell spoken of in our July issue has gone to call the faithful together in Saint Paul's Mission, King George, Virginia. This is one of the oldest churches in the country and has special mention in Bishop Meade's "Old Families and Churches in Virginia." We are glad the old bell has found such a congenial home.

THE Department of Missions takes great pride in serving as a link between distant parts of the country. A New York woman breaking up her home recently offered to give a cabinet organ to some mission if sent for immediately. Although it had no place for an organ just then, the Department gratefully accepted the gift, and has now placed it in a small mission in Nevada.

SCARCELY had the above arrangement been completed than a call came from the Patterson School, Legerwood, North Carolina, for an organ. Is there any reader of *The Spirit of Missions* who is ready to part with a cabinet organ that will do for the chapel of a mission school?

"THE wear and tear on our medical and dental apparatus at the Church General Hospital, Wuchang," says Bishop Roots, "is very great. I wonder whether physicians in the United States would be willing to consider the possibility of giving to us equipment that they have outgrown. This might especially be the case where either doctors or surgeons having supplies of this sort have died and their effects been put up for sale. They would probably produce a very small sum of money if sold but if given to the hospital would be a distinct addition to its equipment. Secondhand books and the like—anything at all modern—would be very valuable for the hospital library." The Secretary of the Department of Missions at 281 Fourth Avenue, New York, N. Y., will be glad to give additional particulars.

NEARLY all of our churches in Mexico are not only unimpressive from the architectural point of view, but their interiors are severely plain and unadorned. In many cases a vast change could be made in the devotional feeling by hanging on the walls large framed photographs of some of the masterpieces of religious portraiture. Raphael's "Madonna," Murillo's "Immaculate Conception," Da Vinci's "The Lord's Supper" or Hoffman's "Christ in the Temple" would give an entirely new aspect to the interior of some of these churches.

Hooker School in Mexico City, too, greatly needs similar pictures as well as large photographs of some of the great religious buildings of the English-speaking world. Photographs of English Cathedrals, of Trinity, Saint Thomas's and Grace, New York, would help not only to relieve the almost unbelievable bareness of the walls of Hooker School, but teach lessons that would never be forgotten. Large colored pictures of Biblical scenes and incidents such as are used in Sunday Schools, would also be acceptable.

Mr. John W. Wood, who returned from Mexico not long ago, will answer any inquiries about this matter, addressed to him at 281 Fourth Avenue, New York City.

SOME years ago the Reverend S. D. Ferguson of Cape Palmas, Liberia, purchased a lantern with a few slides illustrating Biblical history. They have been used over and over again in giving illustrated talks on Sunday evenings and have done great good, but the collection is very limited. Cannot Mr. Ferguson's stock of slides be replenished? Doubtless there are churches and Sunday Schools where moving picture machines have made slides unnecessary. May it not be possible to get together a hundred or more good Biblical slides that would go on with the work of preaching the Gospel to the Liberians? The Executive Secretary of the Department of Missions, 281 Fourth Avenue, will be glad to supply further information.

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

SEPTEMBER SEVENTH

By Grace Lindley

THE great day when our United Thank Offering is presented is almost here. Nearly every mail brings in lists of delegates to the Triennial of the Woman's Auxiliary in Portland. If we ever had any fears of a good representation they have gone long before this.

The National Committee of the Church Service League has arranged for the service on September seventh, which is to be the Corporate Communion of the women of the Church, and has asked the speakers for the mass meeting that evening. The treasurer's office has made all plans for the announcement of the amount of the United Thank Offering at that meeting. The United Thank Offering treasurers are sending out their last reminders and giving their last talks for the offering of 1922. Soon these treasurers or other representatives will be leaving for Portland, carrying the check which represents the United Thank Offering of the women of their diocese. And soon September seventh will be here and those treasurers and many hundreds of their fellow Churchwomen will be taking their way to Trinity Church in Portland.

But those hundreds will be only representatives of a much larger number who will be in their own homes. In 1916 the following resolution was passed:

Resolved: That on the same day as the United Offering service at the Triennial a service be held in every diocese and missionary district.

Early as the Triennial is this time it will still be possible for hundreds and thousands to keep that day. If only all Churchwomen would present themselves at God's Altar on that day, offering Him themselves to be "a reasonable, holy and living sacrifice," what a blessed United Offering it would be! Then the money to be presented in Portland would hold its proper place; it would be that which we bring with us when we offer ourselves. Shall we make September seventh such a day? Shall the women of the Church then dedicate themselves so entirely to their Lord that they hold nothing back but give Him all that they are and all that they have?

SEPTEMBER SEVENTH

A MISSIONARY'S VACATION IN PORTO RICO

By Deaconess Gadsden

AFTER eighteen months' residence in this field notice from headquarters was received that this missionary was to go off on a vacation. No plans had I, but only a very great desire to see where in this field lay the greatest opportunities for spreading the Kingdom. My corner with its opportunities, its discouragements, its successes, seemed of little consequence in view of the work that needed to be done. Therefore, I was anxious to see the field as a whole.

Taking the *ferro-carril Americano* (American railroad) at 2.00 p.m. in Ponce on the southern side of the island overlooking the Caribbean Sea, the early evening found me in Mayaguez on the western side. This narrow-gauge road, the only road in Porto Rico, was begun in 1891, and after the American occupation was made continuous from San Juan on the north side to Ponce on the south side. In the hours between two and six, we had passed leisurely through Yauco, "the mark of good coffee"; Guaniguilla, "little Guanica," the station for Guanica, the largest sugar "centrale" (mill) in the world; through San German, the site of the Polytechnic Institute.

The evening spent at Saint Andrew's, Mayaguez, was most enjoyable. This day school for boys and girls is prepared to do grade work through the eighth grade, and is in charge of the Reverend F. A. Saylor and Mrs. Saylor. It has a wonderful opportunity and a plant made possible by the generous gift of \$8,000 from the United Thank Offering. The principal and his wife plan for a boarding department for girls to increase the effectiveness of the school. Saint Andrew's School was begun as a small

day school by Miss E. H. McCollough, a United Thank Offering missionary, and there have gone out from the school boys and girls of ability into positions of responsibility and influence. At first the school was taught in an old coffee house, and this site and building have been found to contain veritable "buried treasures". As the rude block of marble concealed the Angel of Michael Angelo, so in the old hardwood beams lie hidden the beautiful crosses and candlesticks which one can see and purchase from the workshop of the school. The visitors could not but feel that all work at the school is filled with the spirit of sacrifice and every common task transformed by the spirit of devotion.

The new buildings designed by Upjohn are built about a picturesque *patio*, and, opening on this court, are the classrooms over which Miss Gonzales and Miss Beauchamp preside. In the *patio* take place the plays and games, basketball being the favorite. There are three teams in the school and one in the Girls' Friendly. This coming term Miss Irene Moore will have charge of athletics, playground work, and the higher grade work. In the embroidery workshop Miss Mildred Hayes fills orders for drawn work and embroidery for Church linen, etc. Just above where these girl lace-makers ply their skilful needles, we think we see the walls of the new chapel which is to complete the quadrangle. Alas! It is only in imagination! I wish my words might reach the many Girls' Friendly Society branches who are raising funds for this object. Those of us who have enjoyed in the temporary chapel the Spanish and English services with the boy and girl bi-lingual choir are most anxious



THE NEW SAINT ANDREW'S SCHOOL, MAYAGUEZ

to hear them singing hosannas in a new "House of Prayer for all Nations".

The next morning, the writer, being offered a seat in the car, set out with the Reverend F. A. Saylor and Mrs. Saylor for Manati on the northern coast. The former has the oversight of the new building going up in the mission at El Coto de Manati. The latter went to help her husband bear stoically the vicissitudes of an automobile trip in Porto Rico. The writer is a voluntary witness to the fact that our chauffeur bore all with Christian fortitude, from the puncture of a tire and the not unexpected *chogue* of a *carro* drawn by enormous oxen, but driven by a diminutive boy whose father lay sleeping within, to the truly unexpected cups of execrable coffee served to *Americanos* in a land which flows, if not with milk, with the finest

coffee in the world. We skirted the shore of the blue *Mar de las Antillas*, passing many little villages. One, only, claimed our attention—Aguada! On his second voyage, November 16, 1493, Christopher Columbus discovered the island of Puerto Rico and gave it the name of San Juan, "St. John". The natives of this little town saw the great discoverer's ships. Going on further, we stopped in the pretty plaza of Aguadilla. Here *El Gran Almirante* first landed on November 19, 1493, and Ponce de Leon came to test the virtues of the springs in search of youth, or was it gold? A cross marks the spot the brave Colon pressed with his eager, restless feet. History says they found the natives asleep in *hamacas*. We saw many still asleep in hammocks!

As we looked on the blue sea with here and there a rocky promontory



CHAPEL OF THE RESURRECTION, EL COTO DE MANATI

and drove through plantations of citrous fruit, the scenes recalled a summer spent on that most "peaceful" of oceans and amid similar groves. Just so a cotton field in full bloom and the headlines in the Spanish paper relating the enormous capture of "moonshine" transported the writer in a flash of thought many miles away!

When the writer's thoughts returned from "home", we were all but at the Mission of *La Resurrection*, and in a few moments we were being greeted by the Reverend and Mrs. John Droste, Don Juan and Dona Maria, beloved of the whole countryside. In our first day there we saw the new rectory nearing completion, their grapefruit farm, tasted our very first real fresh butter, drank quarts of milk, and subscribed to the motto engraved in Dutch on the sides of our mugs, "Milk is good for all", and, lastly, met the ten small boys of the New World

School. That night we saw into the heart of the mission chapel, built with many sacrifices by the hands of the two devoted missionaries who, by their lives, have showed Christ to these His "least" brethren. No one can hear unmoved the story of the sacrifices made and see the discomforts endured that a chapel might be their first gift to these people. At last, it stands, a cement building, with marble—white altar and font—built for country folk, the simple "*jibaros*"!

Less than ten years ago services were begun in a shed with pineapple crates and boards for seats. The altar, another crate, covered with white cloth on which Dona Maria's deft fingers worked a cross in gold; a wooden cross, glasses for flowers and a green curtain, hung to hide farm implements, composed the furnishings. The curtain was both useful and ornamental, for, besides being a back-

A Missionary's Vacation in Porto Rico



MRS. DROSTE AT HOME

This picture was taken several years ago

ground, it served as a thermometer to register attendance. Several times it was moved back to accommodate a larger number, and when at the coming of the bishop it registered 150, the missionaries resolved that a real church must be built. The reproach of Bethlehem must be removed. Had not some city folk refused to come with their poor relatives to church because they worshipped in a "pesebra"—a stable!

As we listened to the hearty singing led by Mrs. Droste at the organ and heard the responses from memory made to the Reverend Mr. Droste's reading of Evening Prayer, we thanked God who had blessed them more than that man after His own heart, in permitting them to see with their own eyes God's temple erected.

It mattered not that until the present time the two missionaries had lived in a shack; their people were the first and last thought. Having looked after them spiritually, the illiteracy problem was next attacked. No school was ac-

cessible, and the rural supervisor said there were too few children for a school in that *barrio*, but after a visit to the Sunday morning school and the promise of those forty responsive boys and girls, the rural school for the low grades was a certainty.

Next, a building for homeless boys was dreamed of, and a school house of their own to save the time lost in going three miles to the school for upper grades was a certainty.

So, while the clergyman baptized, married and buried the people, and taught the boys farm work, the wife, by many and various means, added to the building fund. Being an efficient nurse, she was often in demand outside the mission; knowing the countryside, she acted as census taker—keeping her own special "census" of the needy, the unbaptized and the dying. With patience all the needed buildings were secured, and on September first in the new school building Miss Hewett will open the upper grades for the boys of the New World School.

To-day we saw the girls' basketry class making palm table mats for sale. In this class it is planned to introduce rag-rug weaving as a source of income, and a loom we thought would be a very timely and welcome gift to the girls' industrial department.

The school room is still unfurnished, and the boys' dormitory cottage has ten cots—and only eight scholarships—these two extras are fed by "faith" combined with hard work!

Did I say all the buildings were secured by this untiring couple? Not all. While they were working untiringly for others they themselves continued to live in their shack, but through the efforts of friends a home for these devoted missionaries has now been built. The overseeing of this building was the occasion of the Reverend F. A. Saylor's visit and of the writer's good fortune in seeing the good work done in the mission school at El Coto de Manati.

THE STUDY CLASSES AT PORTLAND

By Emily C. Tillotson

SINCE the General Convention held in Cincinnati in 1910, when mission study classes were inaugurated by Miss Lindley as a regular feature of the Woman's Auxiliary program at its Triennial meetings, the interest shown in them by delegates and visitors has been most gratifying. Three years ago between four and five hundred women, representing a large proportion of the dioceses and missionary districts, both at home and abroad, were registered for the classes at Detroit and we are glad to think that the results from them were as definite as they were far-reaching.

Plans have been made for ten classes to be held at Portland, the subjects being as follows:

The Bible.

Prayer.

Our Great Adventure.

The Present Challenge to the Church.

The Task of the Church.

Wanted Leaders: A Study of Negro Development.

The Bible and Prayer: These two subjects need no comment. *Our Great Adventure:* This is a consideration of the Church's Mission regarded in the light of the historical background and linked to the present opportunity of the Church. *The Present Challenge to the Church:* In this class there will be considered the changes created by the present world situation; new conditions in the church; new methods in the diocese and parish, and the new vision which must be ours if the Church accepts the challenge which our day offers.

There will be no text-book required for the above-mentioned classes, the leaders planning their own courses and giving to their class members such assignments for outside preparation as their judgment directs.

The other classes will be of a somewhat different character. In all of them text-books will be used.

One class will use *The Task of the Church*, supplementing the material in that book by a consideration of the Program which is to be presented to General Convention.

The new text-book of the year, *Wanted Leaders, A Study of Negro Development*, by Bishop Bratton, will be presented in three classes. There is no need to remind the Woman's Auxiliary of the importance of this subject or of its timeliness.

In these four classes, although the main emphasis will be placed upon subject matter, methods of leading classes will not be neglected and the principles of the discussion method will be explained as well as illustrated.

There will be two normal classes: one for those educational secretaries and mission study class members, who have had little or no experience in leading, but who are willing to offer themselves for this much-needed service. The other normal class will be planned especially for those leaders who have had some training and experience, but who wish to go further with their study of method.

In the two normal classes method will be emphasized, and in the first-mentioned *The Task of the Church* will be the text-book. In the second *Wanted Leaders* will be used.

The educational work of the Woman's Auxiliary is expanding constantly. In addition to our own Auxiliary classes there is an ever-increasing opportunity for coöperation with the Nation-Wide Campaign Department, as well as with the other departments of the Presiding Bishop and Council in their educational plans.

As Auxiliary to the Presiding Bishop and Council we face larger re-

Portland and the Triennial

sponsibilities in our educational work than ever before. To discharge them we need more women who are intelligently interested in the educational aspect of the Church's work. And, above all, we need more leaders.

The training which the classes at Portland will furnish should help in the accomplishment of this end. Let us hope that there will be a larger registration than at any previous General Convention.

PORTLAND AND THE TRIENNIAL

Some Details of the Program

PLANS for the Woman's Auxiliary Triennial at Portland are progressing most satisfactorily. It would seem that no Churchwoman in Portland is off on a holiday! Meanwhile at headquarters in the Church Missions House plans are also progressing.

It is hoped that the detailed program will be printed in the next number of *THE SPIRIT OF MISSIONS*, but already some general idea of dates and meetings can be given. The Triennial is called to meet September 5th-21st. Registration can be made at Headquarters, Assembly Room "A", City Auditorium, Third and Clay Streets, on Monday, September 4th, at 2:00 p. m., Tuesday, September 5th, at 10:00 a. m. and Wednesday, September 6th, at 1:00 p. m. The opening Quiet Hour will be held at 4 o'clock on Tuesday, September 5th, at St. David's Church, East 12th and Belmont Streets and will be conducted by Bishop Lloyd.

The opening services of General Convention will be held on Wednesday morning, September 6th, and as usual there will be no meetings of the Woman's Auxiliary at that time, but the first business meeting will be held that afternoon at 2 o'clock. Only the accredited delegates from dioceses and missionary districts can take part in the business meetings but visitors are welcome at any sessions.

Thursday, the 7th, will be United Thank Offering Day. The Corporate Communion for Churchwomen will be held that morning in Trinity Church.

The Mass Meeting will be held that evening in the Convention Hall so that we can hope that it will be a great meeting of men and women.

The study classes will begin on Friday, September 8th. There will be no other meetings during the days that are given to Joint Sessions on the Church's work to which we are Auxiliary since the women will want to attend these sessions.

There will be seven or eight business meetings and six conferences on the subjects of *Diocesan Plans, Parish Plans, Educational Work, The United Thank Offering, Supply Department and Young Peoples' Societies*, and three sessions where the work of the Church's representatives in the mission field will be presented by speakers from various fields.

The closing service will be held Thursday morning, September 21st, conducted by Bishop Sanford of San Joaquin.

We believe that this program offers much real help to Auxiliary members and we are anxious to have it understood that these good things are not intended for delegates only but that all women who care to attend any of these services, classes or meetings are most welcome, whether they are members of the Woman's Auxiliary or not. It is true that at business meetings the privileges of the floor and voting are restricted to delegates, but even these business meetings are open to the public and except at these meetings there will be no distinction.

In Memoriam

THE following tribute from Liberia to the far-reaching influence of Miss Emery's life is of especial interest. We gladly find room for it in these pages.

WHEREAS, by Divine Providence, our beloved friend, Miss Julia C. Emery, has been called to her reward; and

Whereas, as Secretary of the Woman's Auxiliary her whole soul was devoted to the Society which she represented, and her interest in the work of Missions was unbounded. She entered into each person's problem and was as accessible to the humblest worker as to the highest; and

Whereas, by correspondence, her personal influence was felt in this far away land, and her name, occupying the place of honor over the entrance of the Hall is a familiar one to all in the community; therefore, it is

Resolved, that we join with the entire Church in expressing our deep grief and sorrow at the passing of such a noble woman and friend and we do offer to her bereaved relatives our sincere sympathy in this trial, and that the Julia C. Emery School will endeavor to instill in the minds of the girls those principles of Christian womanhood which she taught by her example and precept, to walk humbly, to deal justly and be a friend to all.

Signed

Elisabeth M. Moort, Anna Russell, Esther Brown, Mary Josephine Taney, Parrylle Carter, Marion A. Gibson, E. C. Johnson, D. Louise Innis, Nettie Mayers.

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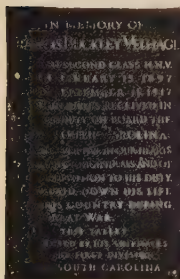
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IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.**..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

The Domestic and Foreign Missionary Society

Composed of All Members of the

PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
(President, The Presiding Bishop of the Church)

THE GENERAL CONVENTION

Whose membership includes all the bishops of the Church, four clerical and four lay elected deputies from each diocese, and one clerical and one lay elected deputy from each missionary district, meets triennially and determines the general lines of work which is to be carried into execution by

THE PRESIDING BISHOP AND COUNCIL

The Right Reverend Daniel Sylvester Tuttle, D.D., *Presiding Bishop*
The Right Reverend Thomas F. Gailor, D.D., *President of the Council*
Mr. Lewis B. Franklin, *Vice-President and Treasurer*
The Reverend Franklin J. Clark, *Secretary*
Mr. Charles A. Tompkins, *Assistant Treasurer*

ELECTED BY GENERAL CONVENTION

The Right Reverend Wm. C. Brown, D.D.	Mr. Stephen Baker
The Right Reverend Thomas F. Gailor, D.D.	Mr. John Stewart Bryan
The Right Reverend William Lawrence, D.D.	Mr. Lewis B. Franklin
The Right Reverend E. S. Lines, D.D.	Mr. Burton Mansfield
The Right Reverend T. I. Reese, D.D.	Mr. Samuel Mather
The Reverend J. E. Freeman, D.D.	Mr. Frederic C. Morehouse
The Reverend Alexander Mann, D.D.	Mr. Harper Sibley
The Reverend W. H. Milton, D.D.	Mr. H. C. Wyckoff
The Reverend E. M. Stires, D.D.	Mr. George W. Pepper

ELECTED BY THE PROVINCES

I. The Right Reverend J. DeW. Perry, D.D.	V. The Right Reverend C. P. Anderson, D.D.
II. Mr. Wm. M. Baldwin.	VI. Mr. James H. Pershing.
III. The Right Reverend J. G. Murray, D.D.	VII. The Reverend Z. B. T. Phillips, D.D.
IV. The Right Reverend F. F. Reese, D.D.	VIII. The Right Reverend L. C. Sanford, D.D.

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John W. Wood, D.C.L., <i>Executive Secretary and Acting Foreign Secretary</i>	Wm. C. Sturgis, Ph. D., <i>Educational Secretary</i>
The Reverend A. B. Parson, <i>Assistant Foreign Secretary</i>	The Reverend Thomas Burgess, <i>Secretary Foreign-Born Americans Division</i>
The Reverend Carroll M. Davis, <i>Domestic Secretary</i>	The Reverend Wm. Chauncey Emhardt, Ph. D., <i>Field Director Foreign-Born Americans Division</i>
The Reverend Arthur R. Gray, D.D., <i>Secretary for Latin America</i>	

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The Reverend W. H. Milton, D.D., <i>Executive Secretary</i>	The Reverend L. G. Wood, <i>Field Secretary</i>
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Miss Grace Lindley, <i>Executive Secretary</i>	Miss Laura F. Boyer, <i>Asst. Educational Secretary</i>
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Miss Emily C. Tillotson, <i>Educational Secretary</i>	Miss Ellen I. Flanders, <i>Office Secretary</i>

All communications for the Presiding Bishop and Council or for any of the Departments, should be addressed to the Church Missions House, 281 Fourth Avenue, New York, N. Y.

THE SPIRIT OF MISSIONS: \$1.00 A YEAR
281 Fourth Avenue, New York, N. Y.